English Translations of

Majmoo'al-Fatawa of Permanent Committee for Scholarly Research and *ifta*' of K.S.A

Second Collection

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In the Name of Allah, the Compassionate, the Merciful

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The Book of Hajj and `Umrah

(Part No. 10; Page No. 6)

The fourteenth question of Fatwa no. 19773

Q 14: Is the reward for good deeds multiplied in Al-Masha`ir (Sacred sites where the rites of Hajj are performed: Mina, `Arafah and Muzdalifah). Does the same apply to misdeeds?

A: The reward for good deeds is multiplied in the Haram (the Sacred Mosque in Makkah) due to the honor of this place. Offering Salah (Prayer) at Al-Masjid Al-Haram equals one hundred thousand Salahs at any other Masjid (mosque). According to the most correct opinion maintained by scholars, this applies to the whole area of the Haram (all areas within the Sacred Sanctuary of Makkah) and, therefore, the misdeeds committed inside the Haram, are considered severe misdeeds. Allah (Exalted be He) says: ﴾and whoever inclines to evil actions therein or to do wrong (i.e. practise polytheism and leave Islâmic Monotheism), him We shall cause to taste from a painful torment.﴿ However, these misdeeds are not multiplied. Allah (Exalted be He) says: ﴾and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allah and His Messenger SAW) shall have only the recompense of the like thereof.﴿

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no 19468

Q: I am sometimes deputized to deport prisoners from Bishah to Jeddah and then to their original countries.

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Some deported workers may be Christians or Hindus. When we approach Makkah, two roads lie ahead of us: one is designated for Muslims and the other for non-Muslims. Because the non-Muslim road is very long and tiring, we take the Muslim road and, therefore, we pass by the sacred Masha`ir (Sacred sites where the rites of Hajj are performed: Mina, `Arafah and Muzdalifah). We do not stop at these places but we just use them as a shortcut. Is this permissible?

When I asked some of my colleagues, they said that they have asked one of the judges at Bishah governorate who said it was lawful to do that. Please give us your Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you.

A: As long as there are Christians, Hindus, and other non-Muslims among the deported workers, then you must take the road designated for non-Muslims, even though it is more tiring. It is unlawful to deport them via the Muslim road since this will lead them to enter the precincts of the Haram (all areas within the Sacred Sanctuary of Makkah), which is prohibited. Allah (Exalted be He) says: ﴾O you who believe (in Allâh's Oneness and in His Messenger Muhammad صلى الله عليه وسلم)! Verily, the Mushrikûn (polytheists, pagans, idolaters, disbelievers in the Oneness of Allâh, and in the Message of Muhammad صلى الله عليه وسلم) are Najasun (impure). So let them not come near Al-Masjidal-Harâm (at Makkah) after this year.﴿

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The third question of Fatwa no. 20353

Q 3: I am thirty-three years old and I would like to accompany my aged father to perform Hajj. He does not know how to read or write. I am also ignorant of many rulings related to Hajj. What do you advise me to do?

A: We advise you to choose a company of righteous people to travel with, who can assist you in doing good and warn you against doing evil. We also advise you to have Taqwa (fear/wary of offending Allah) while performing Hajj and in all your affairs. You should avoid lying, bad language, sins and ill manners. You should also try to understand well the rulings pertaining to Hajj by reading the books of trusted and reliable scholars.

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Fatwa no. 16245

Q: I am a woman and I failed to make up for some days of the fast of Ramadan that I missed last year. I intend to make Hajj this year 1413 A.H., which is my first time to make Hajj. Should I first make up for the days of fasting that I missed for a Shar`y (Islamically lawful) excuse, or should I

set out for Hajj and then after returning make up for the days of fasting that I missed?

A: Making up for days missed of Ramadan does not prevent the Mukallaf (person meeting the conditions to be held legally accountable for their actions) from performing the obligation of Hajj. This is because the compensatory Sawm (Fast) is an obligation that can be fulfilled at any time of the year until the start of the next Ramadan.

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Fatwa no. 21259

Q: I intend to perform Hajj this year, In sha'a-Allah (if Allah wills). My question is: Do I have to perform `Umrah before I can perform Hajj, given the fact that I have not performed `Umrah this year?

A: You are permitted to enter Ihram (ritual state for Hajj or `Umrah) to perform any of the three types of Hajj: Tamattu`, Qiran or Ifrad Hajj.

**Tamattu` Hajj:** In this type of Hajj, which is the best type, a pilgrim performs `Umrah during the months of Hajj followed by Hajj in the same year with a break in between. It is required in this type of Hajj to offer a Fidyah (ransom, i.e., sacrificial animal) for Tamattu`, if the pilgrim is a non-resident of Al-Masjid Al-Haram.

Qiran Hajj: In this type of Hajj, a pilgrim combines between Hajj and `Umrah without a break in between. The pilgrim must remain in the state of Ihram until the rituals of throwing the pebbles at the Jamarat (stone pillars marking the pebble-throwing areas) and shaving or shortening the hair on the day of `Eid are completed. Having fulfilled this, all the acts prohibited during Ihram become permissible for the pilgrim except having intercourse with one's spouse. After that, the pilgrim has to perform Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) for both Hajj and `Umrah. Major Tahallul (final removal of the ritual state for Hajj and `Umrah) can then be performed.

This type also requires the pilgrim to offer a Fidyah like a Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between).

Ifrad Hajj: In this type of Hajj, a pilgrim performs Hajj only. The pilgrim must remain in the state of Ihram until they finish all the rituals of Hajj, as clarified earlier. It is not required in this type of Hajj to offer a Fidyah. Also, it is not required to perform `Umrah unless the pilgrim has never performed `Umrah before.

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Fatwa no. 19669

Q: Do I receive a better reward if, during Ramadan, I travel to Makkah Al-Mukarramah (Makkah, the Honored) where I stay for a few days to perform `Umrah (lesser pilgrimage), Salah (Prayer) and other acts of `Ibadah (worship)? Or should I give in charity the expenses of `Umrah? I live in the city of Riyadh. May Allah safeguard and preserve you.

A: If you can combine between the two deeds mentioned in the question, it would be better and greater in reward. This is because you will be doing many good deeds. You will be drawing closer to Allah by doing voluntary acts of `Ibadah. If you fail to combine between the two deeds, you may give the money in charity to the poor. You may do so if you have performed Hajj and `Umrah. This is based on the Ayah (Qur'anic verse) in which Allah (Glorified and Exalted be He)

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says: ﴾But he has not attempted to pass on the path that is steep (i.e. the path which will lead to goodness and success).﴿ ﴾And what will make you know the path that is steep?﴿ ﴾(It is) freeing a neck (slave)﴿ ﴾Or giving food in a day of hunger (famine),﴿ ﴾To an orphan near of kin.﴿ ﴾Or to a Miskîn (poor) cleaving to dust (out of misery).﴿ The poor will benefit from the Sadaqah (voluntary charity) and you will receive a great reward. Sadaqah strengthens bonds of solidarity and cohesion among Muslims. It also helps in fulfilling the needs of the needy and assisting them to observe their religious duties and attain their worldly gains.

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Fatwa no. 18384

Q: A Fatwa (legal opinion issued by a qualified Muslim scholar) has been recently circulating throughout Jeddah and neighboring villages. The Fatwa states that it is not permissible to perform `Umrah (lesser Pilgrimage) during the months of Hajj as a voluntary act of `Ibadah (worship); and that whoever does this will be required to perform Hajj in the same year. On 8/11/1416 AH, His Eminence Shaykh Muhammad ibn Salih Al-`Uthaymin delivered a lecture in Jeddah. A lot of inquiries regarding this Fatwa were presented to him during the lecture. He answered and said that

this Fatwa was invalid. He asked me to send Your Eminence a letter of inquiry about this Fatwa so that you will issue a written reply to it. This is being done in the hope that everyone will benefit from it. What is the opinion of Your Eminence?

A: `Umrah may be performed in any month of the year. Allah has appointed certain months during which Hajj is to be performed. This is indicated by the Ayah (Qur'anic verse) in which Allah (Glorified and Exalted be He) says: (The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days).) Whoever performs `Umrah during the months of Hajj is not obligated to perform Hajj. This is simply because there is no evidence to put him under this obligation. The Prophet (peace be upon him) is reported to have performed `Umrah during the eighth year of Hijrah (the Prophet's migration to Madinah) following the Battle of Hunayn. He started Ihram (ritual state for Hajj or `Umrah) from Al-Ji`ranah in Shawwal and did not perform Hajj that year.

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Fatwa no. 19104

Q: My mother and I went to Saudi Arabia to perform Hajj in 1413 A.H. She was almost sixty five years old. My paternal uncle and my father-in-law accompanied us, and neither of them is relative to the other. The husband of my wife's sister also accompanied us. We stayed in one tent. Neither my mother nor my wife's sister wears Hijab (veil)

due to their ignorance of the relevant ruling.

The question is: Was may mother's Hajj valid or not?

Appreciate your guidance, may Allah reward you with the best! Was the Hajj of my wife's sister valid or not?

A: A woman should wear Hijab in front of Ajanib (men lawful for the woman to marry), not to stay alone with them, and behaves with proper decorum and modesty, whether she happens to be performing Hajj or anything else. Hajj is not invalidated if the woman displays her face in front of Ajanib out of her belief that a woman in a state of Ihram (ritual state for Hajj or `Umrah) should not cover her face. However, she will be considered as having committed a prohibited act by displaying her face in front of Ajanib. She will be held sinful for doing so. She must turn to Allah in sincere repentance and offer many voluntary acts of `Ibadah (worship) while humbling herself before Allah, asking for His forgiveness that He may accept her Tawbah (repentance) and pardon her sin.

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Fatwa no. 19439

Q: I live with my family which consists of my wife, my daughter and I. I practice Islam to the best of my ability; however, my brothers and sisters are not practicing Muslims. Only a few of them offer Salah (Prayer).

They also listen to music, seek the help of the dead and slaughter animals for their sake. They commit other acts violative of Shari`ah (Islamic law). I want to move out that house. I receive a monthly salary of 4000 Moroccan Dirhams and I have also saved 30,000 Dirhams. Should I purchase a piece of land or perform Hajj? The price of the land I want is 35,000 Dirhams. Its total area is 60 km2. The price of land increases day after day and I cannot afford to rent a house due to increasing rent prices which exceed 700 Dirhams. The living conditions are also costly. I have never performed Hajj. If your answer obligates me to perform Hajj, do I have to perform Hajj before my father who also has never performed Hajj? May Allah reward you with the best.

A: You are not required to perform Hajj unless you possess the financial means which exceed your needs and those of the family which you support in terms of food, clothing and housing. This is based on the Saying of Allah (Exalted be He): ﴾And Hajj to the House (Ka`bah) is a duty that mankind owes to Allah, for those who are able to undertake the journey.﴿ The ability to undertake the journey means: sufficient provision and a means of transportation as available in one's time. Your father is not required to perform Hajj if he falls short of possessing the necessary financial means. All praise be to Allah.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Twelfth question of Fatwa no. 20308

Q 12: I have performed Hajj more than five times for myself and on behalf of my father before adopting the creed of the Ahl-ul-Sunnah wal-Jama`ah (those adhering to the Sunnah and the Muslim main body). Is my Hajj acceptable?

A 12: You have to perform Hajj for yourself after Allah (Exalted be He) guided you when it is possible for you.

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The second question of Fatwa no. 14945

Q 2: Some say that it is impermissible for a girl to perform Hajj when she grows up if she ever happens to have her hair cut at birth. Is that true, and why?

A: It is an act of Sunnah (commendable act) to cut the hair of the newborn on the seventh day of his or her birth. It is also an act of Sunnah to make `Aqiqah (sacrifice for a newborn) and give Sadaqah (voluntary charity) equal to its hair's weight in gold. It is not a requirement to shave all the hair of the baby. As for the invalidity of the Hajj performed by a woman who had her hair cut at birth, it is a groundless superstition.

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Fourth question of Fatwa no. 20169

Q 4: I am the eldest of my orphaned siblings. My mother wants to perform Hajj but I cannot afford the costs of her Hajj and travel. Am I to blame if I disobey her in this? Appreciate your guidance, may Allah reward you with the best!

A 4: If your mother asked you to help her perform Hajj and you cannot afford the costs of Hajj due to your financial inability, you are not to blame because you cannot fulfill her request. Allah (Glorified and Exalted be He) states: ﴾Allâh burdens not a person beyond his scope.﴿ and: ﴾and has not laid upon you in religion any hardship﴿ Allah (Glorified and Exalted be He) also states: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Furthermore, Hajj is not mandatory on her in this case so long as she cannot afford the costs of Hajj herself. You should speak kindly and gently to her and treat her in the best manner. You may promise her to help her perform Hajj in the future whenever it is possible for you.

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Second question of Fatwa no. 20174

Q 2: What is the ruling on a person, who wants to perform Hajj but has a brother or a neighbor who is suffering from dangerous disease and cannot afford the necessary treatment and medical care? Should the person in question perform Hajj or help the sick brother?

A 2: If the person has not performed the obligatory Hajj, he should perform the Hajj whenever he has the prerequisites of obligation. But if it is a voluntary Hajj, he should help the ill person who is in dire need of help, as this is better than performing voluntary Hajj.

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Second question of Fatwa no. 16112

Q 2: What is the ruling on someone, who wants to enter Makkah to take their luggage and belongings to travel to another country? Note that they have performed `Umrah (lesser pilgrimage) recently in Rajab (the seventh month of the Islamic calendar). Should they assume Ihram (ceremonial state for Hajj and `Umrah) and perform `Umrah or not?

A 2: Whoever passes by one of the Miqats (sites for entering the ceremonial state for Hajj and `Umrah) that have been authentically set by the

Messenger of Allah (peace be upon him) while they intend to perform Hajj or `Umrah, should assume Ihram regardless whether they pass on air or land. However, if they do not wish to perform Hajj or `Umrah, then Ihram is not required. If someone passes the Miqats without intention to perform Hajj or `Umrah then intends to perform Hajj and `Umrah from Makkah or Jeddah, they may enter the state of Ihram from the place of their intention in Makkah or Jeddah. As for intending to perform `Umrah by someone who is outside the Haram (all areas within the Sacred Sanctuary of Makkah), they should assume Ihram from the place where they intend to make `Umrah. However, if someone intends to perform `Umrah after entering into the Haram, they must go out to the nearest point of Al-Hil (all areas outside the Sacred Sanctuary of Makkah) and assume the state of Ihram for `Umrah from it. Leaving an interval between one `Umrah and the next of a period of forty days, a week or the like is not lawfully established. Therefore, a person can repeat `Umrah several times in the year without having an interval between a `Umrah and the next.

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Thirteenth question of Fatwa no. 19773

Q 13: Is it obligatory to perform `Umrah (lesser pilgrimage) upon entering Makkah in an errand to serve the guests of The Most-Merciful? If `Umrah is obligatory and the intention is determined, should Ihram (ritual state for Hajj and `Umrah) be assumed from the Miqat (site for entering the ritual state for Hajj and `Umrah)?

A 13: Whoever goes to Makkah and has never performed the `Umrah of Islam, should assume Ihram for `Umrah from the Miqat that they pass by on their way and

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they should perform the rituals of `Umrah. As for a person who has performed `Umrah previously, it is not obligatory on them. However, if they intend to perform `Umrah during their travel, they should assume Ihram for `Umrah from the Miqat and it is impermissible for them to pass it without Ihram. But if they intended to perform `Umrah after they had passed the Miqat, they should assume Ihram from the place where they intended to perform `Umrah, i.e. outside the Haram (all areas within the Sacred Sanctuary of Makkah). And if they intend to perform `Umrah while they are inside the Haram, they have to go outside the Al-Hil (all areas outside the Sacred Sanctuary of Makkah) and assume the state of Ihram for `Umrah from it.

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The first question of Fatwa no. 19672

Q 1: Allah (Blessed and Exalted be He) says: ﴾The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days).﴿ **It is known that the rituals of Hajj start on the eighth of Dhul-Hijjah and continue for some days. We would like Your Eminence to highlight the meaning of this Ayah (Qur'anic verse) so that we can understand it properly.**

A: According to the more correct of the two scholarly opinions: the months prescribed for one who wants to enter Ihram (ritual state for Hajj or `Umrah) to perform Hajj, referred to in the Ayah: ﴾The Hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10th month, the 11th month and the first ten days of the 12th month of the Islâmic calendar, i.e. two months and ten days).﴿ are Shawwal, Dhul-Qa`dah, and the first ten days of Dhul-Hijjah.

This is the view of Ibn `Abbas, Ibn `Umar and Ibn Al-Zubayr (may Allah be pleased with them). The same view is held by Al-Suddy, Al-Shu`by, Al-Nakh`y, Imam Al-Shafi`y and others. Accordingly, it is Mustahab (desirable) for a person who wants to perform Hajj to enter Ihram during these months. Though it is Makruh (reprehensible) to enter Ihram in other months, it will still be considered as a valid Ihram, and must be continued until the pilgrim finishes the rituals of Hajj.

Allah (Glorified be He) has facilitated the way of `Ibadah (worship) for His Servants; thus, whoever wants to perform Hajj must make intention for Ihram during these appointed months of Hajj, whether it is Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between), Qiran Hajj (combining Hajj and `Umrah without a break in between) or Ifrad Hajj (performing Hajj only). It is Mustahab on the eighth day of Dhul-Hijjah, known as the Day of Tarwiyah, for those present in Makkah, who want to perform Hajj, as well as Mutamatti` pilgrims (performing Tamattu` Hajj) who end Ihram following `Umrah, to enter Ihram for Hajj before Zhuhr Prayer from Makkah, Haram (all areas within the Sacred Sanctuary of Makkah), or their place. This is based on the command of the Prophet (peace be upon him), because most rituals of Hajj begin after the Day of Tarwiyah.

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Fourth question of Fatwa no. 16825

Q 4: Is it true that whoever stays away from Makkah for forty days should make `Umrah (lesser pilgrimage) upon entering Makkah even if he performed `Umrah several times before?

A 4: `Umrah is obligatory on a Mukallaf (person meeting the conditions to be held legally accountable for their actions) only once in one's lifetime when a person is

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physically and financially able. Any other performance of `Umrah is only Sunnah (a commendable act). Moreover, performance of `Umrah is permissible at any time of the year, as no specific time is prescribed exclusively for doing it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First and second questions of Fatwa no. 21515

Q 1: What is the ruling on entering into Makkah Al-Mukarramah (Makkah, the Honored) without assuming the state of Ihram (ritual state for Hajj and `Umrah) after staying away from it for forty days? What is the authenticity of the Hadith related in this regard to the effect that whoever enters Makkah after staying away for forty days without assuming Ihram is disobeying Allah (Exalted be He) and disobeying His Messenger (peace be upon him)?

A 1: There is nothing wrong with entering Makkah without assuming the state of Ihram for a person who does not intend to perform Hajj or `Umrah (lesser pilgrimage), because the Prophet (peace be upon him) said after specifying the Miqats (sites for entering the ritual state for Hajj or `Umrah): (And these Miqats are for the people at those very places, and besides them for those who come through those places with the intention of performing Hajj and `Umrah.) This indicates that a person who does not intend to perform Hajj or `Umrah may pass them without assuming the state of Ihram.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 2: What is the ruling on kissing Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) in case one is not performing Hajj or `Umrah (lesser pilgrimage). We heard that this is impermissible?

A: It is impermissible to kiss Al-Hajar Al-Aswad unless one is performing Tawaf (circumambulation around the Ka`bah). This is based on the fact that the Prophet (peace be upon him) only kissed it while in Tawaf.

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First question of Fatwa no. 17778

Q 1: What is the ruling on a Muslim whom Allah grants reasonable fortune that enables him to perform Hajj but his father has not performed Hajj yet and the available money does not suffice them both; should the son only perform Hajj or should he let his father perform Hajj first?

A 1: If a person has the money that enables him to perform Hajj, he must perform the obligatory Hajj of Islam and it is impermissible for him to let his father perform Hajj first, because his help to his father is only a recommendable act but his performance of Hajj is obligatory on him in this case. If his father has his own fortune, he must perform the obligatory Hajj and if he does not have enough money to perform Hajj, it is not obligatory on him in this case.

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The thirty-fourth question of Fatwa no. 18612

Q 34: Am I allowed to perform Hajj or `Umrah (lesser pilgrimage) if I happen to be indebted?

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I plan to pay my debts back after I return. Do I have to buy Ihram (clothing worn during the ritual state for Hajj and `Umrah) from my own money or is it permissible to take it as a gift from a fellow Muslim?

A: First: Financial capability is an essential requirement for Hajj. Once a Muslim is financially capable, Hajj becomes obligatory for them. In case of debt, the debtor may perform Hajj if Hajj does not prevent them form fulfilling their debts or if the creditor satisfactorily permits the debtor to perform it. Otherwise, just to be on the safe side, one may delay performing Hajj until after they repay their debt. However, their Hajj will be valid if they perform it.

Second: You are permitted to accept the gift as long as you know it was earned lawfully.

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The third question of Fatwa no. 20399

Q 3: I did not perform Hajj because I am not financially capable of performing it. However, I would like to perform `Umrah (lesser pilgrimage) because it is not as costly as Hajj. Is it permissible for me to perform `Umrah before I can perform Hajj?

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A: If the situation is as you mentioned in the question. You are not required to perform Hajj under the circumstances mentioned in the question because you are not financially capable. However, if you are financially capable of performing `Umrah, then you are obliged to perform it. This is based on the Ayah (Qur'anic verse) in which Allah (Glorified and Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Allah (Glorified be He) also says: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿ Whenever you have the financial means to perform Hajj, then you must perform it.

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The first question of Fatwa no. 17680

Q 1: I want to perform Hajj but my low salary, the expenses of my wife, and the requirements of life prevent me and make me always preoccupied. I am trying to collect a sum of money to buy a piece of land. In sha'a-Allah (if Allah wills) I will save money to perform Hajj with my wife.

A: You are not obliged to perform Hajj unless you have money which would be sufficient for performing Hajj.

You should have enough money to cover your needs and repay your debts. Allah (Exalted be He) says: (And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence))

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Fatwa no. 16360

Q 2: Someone wanted to perform Hajj but he did not have enough money. Therefore, he borrowed from a friend and promised to pay back after Hajj when he would have the means. He agreed with his friend to waive his right in case he was unable to pay it back. Is that permissible?

A: Hajj is Wajib (obligatory) on a person who is financially capable. This includes people who have the money that cover the expenses of Hajj as well as the expenses of his dependants. He is not required to borrow money for Hajj. As long as he has borrowed money and performed Hajj therewith, his Hajj is valid and there is nothing wrong if the lender waives his right.

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Fatwa no. 15450

Q: Is it permissible for a person to pay the costs of Hajj in installments from their salary to be able to perform Hajj? In other words, he will pay only 25% of the required cost of Hajj and the remaining sums will be paid in monthly installments from his salary. Appreciate your guidance, may Allah reward you with the best!

A: Performance of Hajj is only obligatory on a person who is physically and financially able to do it by having the means of provision and costs of transport, i.e. the costs of his round trip journey. As for a person who takes a loan on his salary to secure the costs of his travel, his Hajj is acceptable and he will no more be obliged to perform it. However, the act of borrowing money for this purpose is not obligatory on him.

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Fatwa no. 18802

I am a modest employee in a government company. I have two boys and a girl. We live in a small house consisting of one bedroom and a reception. After struggling for five years, I managed to buy a piece of land on which to build a larger house for my children and me, but have been told by some people that I cannot do this unless I perform the obligatory Hajj first. Should I stay with my children in this small house? Or should I sell the land so as to be able to perform Hajj? Or should I build a larger house on the land for my

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children and me? I know that the process of building a house is not easy; it will take at least ten more years of struggling for me to manage to build the house, but I know that I must separate my children while they are sleeping and I currently have only one room for us all to sleep in. What can I do? What is the most preferable and obligatory course of action?

A: The Faridah (obligatory act) of Hajj is only obligatory upon the one who has the financial and physical ability; if someone has the physical, but not the financial, ability to perform Hajj, it is not obligatory upon him, because Allah (Exalted be He) says: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿ Hajj is, therefore, obligatory upon the one who possesses money, on condition that this is excess money that is not used for buying his food, his children's food, or his primary needs. Such primary needs include providing a sufficient residence for himself and his children. Therefore, Hajj is not considered obligatory upon you, and you do not have to sell the land that you bought to build a house for you and your children on. Whenever Allah grants you an extra amount of money that you do not need for your food, your children's food, or the needs of the ones to whom you are responsible for providing financial support, Hajj becomes obligatory upon you.

On the other hand, if a person has the financial ability to perform Hajj or `Umrah (lesser pilgrimage), but is physically not able to perform them because of old age or an illness that he is unlikely to recover from, he must delegate someone to perform Hajj or `Umrah on his behalf from his own money; and if he dies before the obligatory Hajj has been performed, a sufficient sum of money must be taken

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from his legacy and given to someone to perform Hajj and `Umrah on his behalf, because the Prophet (peace be upon him) called this a debt. When a woman asked him about performing Hajj on behalf of her father, he said: ﴾So pay Allah's debt, as He is the one who deserves to have His debt paid.﴿

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The first question of Fatwa no. 18452

Q 1: I want to perform Hajj and `Umrah (lesser pilgrimage) but I cannot afford them. I hope Your Eminence guide and help me, please?

A: If you are unable to perform Hajj or `Umrah, there is nothing wrong with that for Allah (Exalted be He) has forgiven you. Allah (Exalted be He) says: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿ Allah (Glorified be He) made the ability to afford them a condition. Therefore, anyone who cannot afford Hajj and `Umrah is free from that obligation until they are able to perform them.

It is impermissible for you to ask anyone to help you to perform them. You should rather ask Allah (Exalted be He) to provide for you and enable you to visit His Sacred House. If Allah (Exalted be He) grants you provision from His Bounty and it becomes feasible for you to perform Hajj or `Umrah, it is Wajib (obligatory) on you to perform them; otherwise, you are not obliged.

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In your case, you are pardoned, Alhamdu lillah (All praise is due to Allah).

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Third question of Fatwa no. 21039

Q 3: We all know, hear and see the wealth that the people of the Gulf have of Allah's great Grace and Bounty. We say Ma sha` Allah la quwwata illa billah, i.e. it is Allah that wills and there is no power but with Allah (an expression said upon seeing the good fortune and prosperity of others to express one's satisfaction and content with Allah's planning). Allah is the Source of sustenance. To be precise and to the point, I thought and hesitated a great deal about my desire to perform Hajj. Motivated by my many thoughts about visiting the Sacred House of Allah, I thought to send a message to any radio broadcast or association and ask them to present my request to whoever may donate some money for my ticket to perform `Umrah (lesser pilgrimage) but I reconsidered and feared lest Allah should not accept that from me, because I beg for money. If I do this, what is the ruling according to your discretion? Is it permissible?

A 3: We advise you not to ask anyone for a donation to perform `Umrah, as `Umrah is only obligatory on a person who is physically and financially able and a woman must have a Mahram (spouse or unmarriageable relative) as well. As you do not have the necessary money to perform `Umrah, you are excused and you should be patient until Allah (Exalted be He) provides for you what you urgently need. May Allah facilitate your affairs in the right way.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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First question of Fatwa no. 19189

Q 1: I'd like to head for the Sacred House of Allah (Exalted and Glorified be He) to perform Hajj or `Umrah (lesser `Umrah) but I do not have a father, a brother, a son, or a paternal or maternal uncle to leave at home to look after my 66-year-old mother and my three adult single sisters - may Allah grant them good husbands.

A 1: If your sisters and mother can live without you until you return from Hajj or `Umrah, you should perform Hajj and `Umrah. However, if they cannot live without you, you have to stay and look after them.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of Fatwa no. 13934

Q 1: I am an Egyptian primary school teacher and I work in the Kingdom of Saudi Arabia. By the Grace of Allah, I was able to

perform Hajj last year in 1410 A.H. I provide for my six children, my mother, and my wife who do not have anyone except me. Moreover, I have no other source of income except my salary. Your Eminence surely knows that Hajj is expensive these days: a person needs approximately five thousands pounds to perform Hajj and as a middle class man I cannot afford this large sum of money. My seventy year old mother does not have this amount of money and she does not own property to sell to get this sum to perform the obligatory Hajj. Is it permissible for me to perform the obligatory Hajj on her behalf because she cannot afford it? It is worth mentioning that the cost of Hajj will be low since I am living in the Kingdom of Saudi Arabia. Please guide me, may Allah benefit you!

A: Hajj is not obligatory on your mother since she cannot afford it. Moreover, it is impermissible for you to perform Hajj on her behalf as she can physically perform it if she has the money.

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Fatwa no. 14242

Q: A wife was satisfied with her husband staying abroad for one year. Now as the husband wants to extend his stay to perform Hajj,

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the wife is unsatisfied with that. Is it Haram (prohibited) for him to make an extension of stay?

A: You are allowed to extend your stay so that you can perform Hajj. The wife's consent is not a prerequisite for that.

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Fatwa no. 21906

Q: My mother is seventy-five years old and she wants to perform Hajj. She is financially capable and she does not have minor children. However, there is something that prevents her from performing Hajj. My eighty-six-year father is suffering from an illness. He has been bedridden for two years. Although he does not complain from pain, he cannot do anything for himself. He relieves himself while in bed. My mother, may Allah help her, takes good care of him all the time along with our help, both sons and daughters. We suggested that one of my elder sisters would take good care of our father while she is performing Hajj. Is my mother's obligation to perform Hajj is waived in this case or do we have to take care of our father in order to allow her to perform it?

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Benefit us may Allah benefit you, respected Shaykh!

A: If there is someone who can take good care of your sick father and a Mahram (spouse or unmarriageable relative) to travel with your mother, then it is Wajib (obligatory) on her to perform Hajj because Hajj is a Rukn (integral pillar) of Islam. Once the conditions of Hajj are fulfilled, it will be impermissible to delay it. Allah (Exalted be He) says: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 19977

Q: I am forty-five years old. I have not performed Hajj before as my work conditions did not allow me to do this. I had a car accident and one of my feet was cut off and the other one was badly injured. Ever since, I have been on iron crutches. I can move only for a few steps. I cannot throw Jamrat (stone pillars at which pebbles are thrown during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah). I cannot walk to the Haram (the Sacred Mosque in Makkah) to make Sa`y (going between Safa and Marwah during Hajj and `Umrah) and Tawaf (circumambulation around the Ka`bah).

I cannot stay three days in Mina. Benefit me, may Allah safeguard you! Is there anything wrong if someone performs Hajj on my behalf?

A: You have to perform Hajj and make Tawaf and Sa`y while using a wheelchair or carried by someone. You should also stay for some time in `Arafah and Muzdalifah. You may ask someone to throw Jamarat on your behalf. Unless you are capable of staying at Mina, nothing will be required of you. However, it is not permissible for you to ask someone to perform the rites of Hajj on your behalf as along as you are physically capable of performing them.

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Fatwa no. 19127

Q: I suffer from a skin disease (psoriasis), which is not infectious. This disease is spread all over my body, especially in the areas of my shoulders, chest, belly, arms and legs. I want to perform the obligatory Hajj or `Umrah but the clothes of Ihram (clothing worn during the ritual state for Hajj and `Umrah) let a large part of the infected areas appear. I myself feel disgusted when I look at myself in the mirror. I fear that people may hate my appearance while I am wearing the clothes of Ihram. Thanks to Allah, I have the necessary costs for Hajj or `Umrah. May Allah reward you with the best for answering my question. Please note that people are averse to be with those who suffer from skin diseases

when it covers large areas of the body and the arms and they do not know if it is infectious or not.

A: You must perform the obligatory Hajj and `Umrah, as the existence of this skin disease on some parts of your body and your concerns that people may keep away from you do not constitute a legal excuse that permits you to abandon Hajj. You may wear Makhit (clothes sewn to fit body limbs), if the clothes of Ihram harm you. In this case, you must pay a Fidyah (ransom), for wearing Makhit, of either fasting for three days, feeding six poor persons an amount of 1.5 kg of rice or other staple food of the country, or offering sacrifice (one sheep). The appearance of psoriasis on many parts of your body does not constitute an excuse for you to abandon the obligatory Hajj, especially as you mentioned that it is not infectious according to dermatologists.

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Fourth question of Fatwa no. 20768

Q 4: I suffer from hemiplegia since I have fallen from a palm tree. I cannot walk except by the help of a wheelchair. I live in Riyadh, Kingdom of Saudi Arabia. I intend to perform Hajj this year In sha'a-Allah (if Allah wills). Is Hajj obligatory on me in this state? What is the ruling on this?

A 4: If you can perform Hajj by yourself, the obligatory Hajj of Islam is due on you.

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And if you cannot perform Tawaf (circumambulation of the Ka`bah), you may be carried during it. It is also permissible to deputize someone to throw the pebbles on your behalf. However, if you cannot perform Hajj by yourself and you do not expect to recover from this disability in the future, you may deputize someone to perform Hajj on your behalf.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question of Fatwa no. 16338

Q 1: My friends asked me to travel with them for Hajj and I did. We traveled by bus affiliated to a governmental body, which provided us with residence and livelihood. Is my Hajj free from doubtful matters? Have I performed the obligatory Hajj by doing that?

A 1: If the reality is as you mentioned in the question, your Hajj is valid and acceptable In sha'a-Allah (if Allah wills), provided that you performed it in the legal manner.

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Fatwa no. 20745

Q: My 65-year-old maternal uncle died and he

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(may Allah be merciful with him) was an insane person, who lacked good disposition of his affairs. My mother told me that he was afflicted with this condition since he was 15 years old. I understood from you previously that an insane person is exempted from the legal duties. Is he exempted from Hajj?

Please, give us your Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you with the best! I hope I will receive your Fatwa soon, before the time of Hajj for this year, in order to perform Hajj on his behalf, if Hajj is obligatory on him. May Allah reward you with the best!

A: An insane person is exempted from Hajj and from other religious acts of worship, because the Prophet (peace be upon him) says: (There are three (persons) whose actions are not recorded,) i.e. they are not called to account about their deeds. He mentioned among them "an insane person until he recovers." As the ruling is as mentioned, do not perform Hajj on his behalf. The insane person in question is defined as the one who lacks reason until he is like a mad person.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Second question of Fatwa no. 18375

Q 2: Is it permissible for a wife to bear the expenses of the Hajj for her husband, who is accompanying her as Mahram (spouse or unmarriageable relative), and for her children's Hajj?

A 2: The wife may bear the expenses of her husband who is traveling with her during her Hajj, or any other journey for her personal good. However, she should only bear the expenses exceeding her usual basic expenses that are obligatory on him during their normal life.

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Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18552

Q: I am a disabled woman and I live with some of my relatives. Indeed, they are not close relatives to me; I only meet with them in the sixth great grandfather and their mother is my cousin. I do not have anyone of my immediate family members, as they all died when I was a child. My paternal uncle's son brought me up and I always treated him like a brother, who was the only remaining immediate member of my family. Now he is dead and I only have distant relatives, who are not close to me in relationship. I performed Hajj with a relative, who is only connected to me through the fifth great grandfather. Is he a Mahram (spouse or unmarriageable relative) for me or not? Was my Hajj with him acceptable? During the performance of Hajj and upon throwing the last Jamrah (stone pillar marking the pebble-throwing area), I collided with a person and lost consciousness. This caused the stone not to reach the target basin. Now, what should I do in this case?

A: The existence of a legal Mahram with a woman, such as a father, son, brother, husband, patrenal or maternal uncle, and the like, is a prerequisite for her when performing Hajj. Thus, a woman who has no Mahram is not obligated to perform Hajj until she has a Mahram. As you performed Hajj in the company of a non-Mahram relative as mentioned in the question, you committed a sin by traveling with him. Now, your Hajj is acceptable, but you have to repent and ask Allah for forgiveness for traveling without a Mahram.

As for throwing the pebbles, which you mentioned in your question, that did not reach the basin

of throwing, if it was only one pebble, we ask Allah that he will forgive this for you.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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Fatwa no. 19261

Q: A sister, who does not understand Arabic, asks about the religious ruling on the following issues:

- This sister was a Christian and by Allah's Will she accepted Islam, praise be to Allah. Now she is a good practicing Muslim. She came to live in the Kingdom with her husband long time ago. But, whenever she asks her husband's permission to perform the obligatory Hajj he refuses, giving the excuse that he has heavy debts.

- Her husband is keen to travel abroad every summer for his vacation taking her and the family with him, and this causes him to take loans and so fall in debt.

- He has performed Hajj alone in the past.

- Now she asks if it is permissible for her to perform Hajj in the company of a group of female Muslim friends who are accompanied by their husbands, if she can bear the necessary costs?

- Please, give some advice to the husband!

Thank you very much.

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A: This woman does not have to travel to perform the obligatory Hajj unless she has a Mahram (spouse or unmarriageable relative) to accompany her. Prophet Muhammad (peace be upon him) says: ("It is not lawful for a woman who believes in Allah and the Last Day to travel, unless she has a Mahram (unmarriageable male relative) with her.")

It is also impermissible for her to travel with a group of pilgrims none of whom is Mahram for her on account of the above cited Hadith. So, she has to wait until a person who is Mahram for her can accompany her to perform Hajj.

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The third and fourth questions of Fatwa no. 19373

Q 3: Is it permissible for a married woman to travel with her brothers to perform Hajj without her husband's consent?

A: It is not permissible for a woman to travel to perform Hajj without her husband's consent unless she is going to perform the Obligatory Hajj; as the husband does not have the right to prevent her from traveling if she will be in the company of another Mahram (unmarriageable relative). On the other hand, it is not permissible for a woman to travel to Hajj or for any other purpose without a Mahram. The Prophet (peace be upon him) said: ﴾It is not lawful for a woman who believes in Allah and the Last Day to travel except with a Mahram.﴿ Traveling in the company of a trustworthy group of women does not serve as an alternative for traveling without a Mahram, whether to perform Hajj or for any other purpose.

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Q 4: I work in Saudi Arabia and I come from a neighboring Muslim country.

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My country does not allow me to perform Hajj except after the passage of five years from the inception of my job. Only three years have now passed and I have an opportunity to perform Hajj this year, while I am staying in Saudi Arabia. Is it permissible for me to perform Hajj or should I wait until the period specified by my country passes?

A 4: If the Hajj you intend to perform is the obligatory Hajj, then you must perform it whenever it is possible for you. Allah (Exalted be He) says: (And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)) In this case, you need not to wait until the period mentioned passes. However, if it is a supererogatory Hajj, then you are free to perform Hajj or wait until the period specified by your country passes.

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Fatwa no. 14359

Q: Last year, I performed the obligatory Hajj. I hope your Eminence would advise me on the following question:

This year, I wish to perform Hajj on behalf of one of my parents: should I perform Hajj on behalf of my mother or my father? Please advise me. May Allah reward you with the best reward. Please be informed that my parents passed away, may Allah be merciful with them. If Allah wills, I am

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intending to perform Hajj this year. Kindly accept my deep appreciation for you. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

A: You should perform Hajj on behalf of the parent who did not perform the obligatory Hajj in his of her life. If neither of them performed Hajj, you should perform Hajj for your mother first and the next time for your father.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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Second question of Fatwa no. 14345

Q 2: My mother died without performing Hajj and she was deaf and dumb. I, her son, do not know whether she was offering Salah (Prayer) or not before her death. When I asked my father about this matter he said that he thinks she was offering prayer, but he is not sure. He added that people in some locations were reckless in their observation of religious duties in the past due to their ignorance of the religious obligations and prohibitions. This was forty years ago. Now my question is: is it obligatory to perform Hajj on her behalf, if I can?

A 2: If the person in question can perform Hajj on behalf of his late mother, this would be good and an act of gratitude to her. However, it should be noted that when a person dies, his/her affairs are left to Allah's (Exalted be He) Judgement and his/her deeds should not be questioned by people after their death.

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Fatwa no. 13811

Q: I want to perform Hajj on behalf of my late father who died about two and half years ago. Would doing so be acceptable? Please clarify this point by citing the exegesis of the relevant Qur'anic Ayahs (verses) and the Hadiths of the Messenger (peace and be upon him). My father was the Imam (the one who leads congregational Prayer) of a Masjid (mosque) during his life. I am his son and I studied at school, all praise is due to Allah. I greatly indebted to my father (may Allah be merciful with him and bless him with the degree of the martyrs). .

A: It is permissible for you to perform Hajj on behalf of your late father, provided that you have performed Hajj for yourself first. This is a good and benevolent act of gratitude toward your father.

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Second question of Fatwa no. 13962

Q 2: My maternal uncle died leaving no child. Is it permissible for me to perform Hajj or `Umrah (lesser pilgrimage) on his behalf? He performed Hajj and `Umrah in his life, but I desire that the reward of this good deed reaches him because of my great love for him.

A 2: If you have performed Hajj for yourself, then it is permissible for you to perform Hajj on behalf of your deceased maternal uncle, as this is a good sign of gratitude toward him.

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Fatwa no. 14718

Q: Fifteen years ago, my mother owned a golden necklace which she sold for two thousand riyals at that time. She gave my father the entire sum to keep it as a trust with him. At the time of Hajj, she wanted her trust back from him but he swore by Allah that he only had five hundred Saudi Riyals left of it at that time. Actually, her intention in getting the money back from him was that she would give it to him again and ask him to use it to perform Hajj on behalf of her mother. Thereupon, my father said: if this is your wish, then I shall certainly perform Hajj for your mother. At that time, the maximum expenses of performing Hajj were between eight hundred and one thousand riyals, and my mother agreed to his saying. Now the Hajj season was over and he did not perform Hajj as he promised. My mother then asked my father for five hundred riyals to give them to her father who was ready to go back home and he had no money. Yet, my father again swore that he had nothing left but five hundred riyals, so she took this sum from him and absolved him from repaying her another five hundred riyals. Now, the outstanding debt due to her on him is only one thousand riyals which she left with him so as to perform Hajj for her late mother. It should be noted that her mother had previously performed Hajj and his performance of Hajj for her is supererogatory, not obligatory.

Dear Shaykh, is my father now still obligated to perform Hajj for my late grandmother? Is it permissible for him to deputize someone to perform Hajj for her, taking into consideration the difference of time and costs?

Now, Hajj expenses are six thousand riyals or greater. Is it permissible for him to spend her money on acts of Sadaqah (voluntary charity) on her behalf? Please note that it was agreed between my father and my mother as a condition for their marriage that he is obligated to take my mother to perform Hajj, regardless of the above mentioned Hajj. So, his promise to take my mother to perform Hajj was her dowry. Now, is it permissible for him to perform only one Hajj in fulfilment of his two commitments? What should he do if he is overwhelmingly occupied with so many things? Is it permissible for me to perform the two times of Hajj in his stead, or what should be done in this case?

A: After your father's payment of five hundred riyals as partial fulfilment of his debt to your mother, and his exoneration from another five hundred riyals, now only one thousand remains as a debt due on him. If he has solemnly promised to perform Hajj on behalf of your grandmother, he must live up to his promise without delay. However, if he is unable to do it himself due to his being occupied, he may deputize someone whom your mother accepts as deputy and he should give him an adequate sum of money to perform Hajj, even if the costs are greater than the sum he had initially received. Your father is responsible for the delay in performing the Hajj all these past years, because the sum was enough in the past. If your father deputizes you to perform Hajj for your grandmother and your mother consents, this is permissible, whether you take the money from your father or leave it to him. It should be noted that two obligations of Hajj cannot be fulfilled by the performance of one Hajj: one on behalf of the person performing it and another which is done by proxy. As for his commitment to perform Hajj with your mother, he should fulfill it and take her to perform Hajj, as stipulated in the

marriage contract. He should not deputize anyone to perform Hajj on her behalf as long as she is able and living. It is better for him to take your mother to Makkah to perform Hajj for herself and he performs Hajj on behalf of your grandmother, provided that he had already performed Hajj for himself. For, if he had not performed Hajj for himself, he must do so for himself first.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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Fatwa no. 15150

Q : My paternal aunt gave me a sum of forty thousand riyals (40.000) to keep as a trust and said to me: Spend a sum of it on performing Hajj on my behalf. I asked her what to do with the rest of the sum and she said: Do with it as you wish. Now, she is very old and lacks sound reason and judgment, as she is unaware of things. I feel confused about the sum: is it permissible for me to spend it in some charitable acts so that she may have the reward of it, or this is not permissible for me, as it should belong to her heirs after her death. I do not know what she meant when she said: Do with as you wish, and I am unable to verify her intention now.

A: You should perform Hajj for her as she requested you, if you have not already carried it out. You should then spend the rest of the sum in the proper manner to cover her living expenses, if she needs this. After that you should preserve the remaining sum to be added to her inheritance after her death. May Allah grant us all success to do what is most pleasing to Him.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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Fatwa no. 15226

Q: My mother is old and has visual impairment. She wishes to perform Hajj. Is it permissible for her to deputize someone to perform Hajj and `Umrah (lesser pilgrimage) on her behalf ? So far she has not performed the obligatory Hajj and she is now about fifty years old. May Allah reward you with the best for helping us and all Muslims.

A: It is obligatory on your mother to perform Hajj by herself if she can financially afford it. For, blindness is not a legal excuse for exempting her from performing Hajj. Giving her conditions, there is no legal excuse for her to deputize others to perform Hajj or 'Umrah on her behalf. Allah (Glorified and Exalted be He) says: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿

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The second Question of Fatwa no. 15393

Q 2: My parents died and I now work for a Saudi company. I am going to perform Hajj, is it permissible for me to perform `Umrah (lesser pilgrimage) on behalf of my parents after performing Hajj?

A: If you have performed Hajj and `Umrah for yourself, you may perform Hajj or `Umrah on behalf of each of your parents separately.

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The third Question of Fatwa no. 15530

Q 3: A relative of mine died without performing the obligatory Hajj. I want to perform Hajj on his behalf, but how do I do so? Please, be informed that he died because of an illness (I ask Allah to safeguard you and us against it) and because he is a relative I want to perform Hajj on his behalf seeking only for the sake of Allah and not for any worldly benefit.

A: It is unobjectionable that a Muslim performs Hajj on behalf of another Muslim brother whether a relative or not and whether money is received in return or not. Following is a description on how to perform Hajj on behalf of someone else: You should intend to assume the state of Ihram (ceremonial state for Hajj or `Umrah) on their behalf. While doing so, there is nothing wrong with saying, "O Allah! Labbayka (Here I am at Your Service) on behalf of so-and-so". Thereafter, you should perform the rites intending them to be on behalf of that person. However, one who performs Hajj on behalf of someone else must have performed Hajj for themselves. ﴿The Prophet (peace and blessings be upon him) heard a man saying: "O Allah! Labbayka (Here I am at Your Service) on behalf of Shubrumah! The Prophet (peace be upon him) asked him, "Who is Shubrumah?" He replied, "A brother (or a relative) of mine." The Prophet then asked again, "Have you performed Hajj on your own behalf?" The man replied, "No," whereupon the Prophet (peace and blessings be upon him) said, "You must perform Hajj on your own behalf first, and then you may perform Hajj on Shubrumah's."﴾ (Related by Abu Dawud and Ibn Majah and ranked as Sahih (authentic) by Ibn Hibban.)

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Fatwa no. 15671

Q: Is it permissible for me to perform Hajj on behalf of my mother using the Zakah (obligatory charity) due on my money?

A: Dear questioner, it is not permissible for you to assign a portion of the Zakah due on your money for performing Hajj on behalf of your deceased mother. This is because she might have left behind an estate, in which case performing Hajj on her behalf should be funded out of it. If she left no estate, Hajj is not obligatory for her as she did not have the ability to perform it. Hajj is obligatory only for those who can afford its expenses. Allah (Exalted be He) says: ﴾And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 15931

Q 2: Is it permissible for a person, who has not performed Hajj for himself as it is beyond his financial capacity to do so, to perform Hajj on behalf of his brother who asks him

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for that?

A: To perform Hajj on behalf of someone else, a Muslim must have performed Hajj for themselves first. This is substantiated by the Hadith stating that the Prophet (peace be upon him) on hearing a man saying: "O Allah! Labbayka (Here I am at Your Service) on behalf of Shubrumah," said: (You must perform Hajj on your own behalf first, and then you may perform Hajj on behalf of Shubrumah.) Furthermore, it is generally not permissible to perform Hajj on behalf of anyone else except for the deceased or a chronically ill person who is unable to perform Hajj by themselves, such as a very old or an incurably ill person.

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The third Question of Fatwa no. 16467

Q 3: What is the Shar`y (Islamically lawful) ruling on a man who acquired a large sum of money out of which he financed his parents' journey to Makkah for Hajj? Please, be informed that the man has yet to perform obligatory Hajj.

A: Whoever has the financial ability and has not performed obligatory Hajj must proceed to perform the Faridah (obligatory act) acting in accordance with the Ayah (Qur'anic verse) that reads: (And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)) If he does not proceed, he will remain liable for it. However,

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there is nothing wrong with financing one's parents' Hajj journey. What is prohibited is performing Hajj on behalf of someone else before performing it for oneself. This is substantiated by the Hadith stating that the Prophet (peace be upon him), on hearing a man saying: "O Allah! Labbayka (Here I am at Your Service)" on behalf of someone else, said: ("Have you performed Hajj on your own behalf?" He said: "No." He said: "Perform Hajj on your own behalf, then perform it on behalf of Shubrumah.") Shubrumah is the person on whose behalf the man was saying Labbayka.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14191

Q: I contracted a disease at the end of the month of Dhul-Qi'dah, 1410 A.H., which affected my abdomen and reached my brain. It also makes me feel pain in my heart and excessive perspiration in my legs. I was afraid of two things: First: that this disease causes my death before performing the obligation of Hajj (pilgrimage). Second: that if I resolved to travel and perform Hajj while being sick, I will die making me guilty of risking my life by traveling during my sickness. Then I put my trust in Allah and travelled and reached the Miqat (site for entering the ritual state for Hajj and `Umrah) on Dhul-Hijjah 6th, 1410 A.H. I entered into the state of Ihram (ritual state for Hajj or `Umrah) for `Umrah (lesser pilgrimage) in preparation for Hajj and I did not specify. Then I performed `Umrah and made Tahallul (removal of the ritual state for Hajj and `Umrah) and then the disease attacked me again which made me severely depressed and loathsome to accidental onlookers. I returned home before entering into any of the

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Hajj rituals, neither making Ihram (ritual state for Hajj or `Umrah) nor any other ritual.

I hope you could inform me about the ruling on what has happened and what I should do if the disease remains with me in the future? May Allah reward you!

Firstly: With regard to your Ihram for `Umrah as a Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) while ending the `Umrah rituals and there was no Ihram for Hajj owing to your incapacity to enter into it, there is no sin on you for this.

Secondly: If your illness lasts and you cannot perform Hajj yourself and there is no hope for you being cured from this disease, it is permissible for you to delegate another person to perform the obligatory Hajj on your behalf.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 14424

Q: There is an old woman who has hit her seventy years of age and is blind. She is well off and can afford the cost of Hajj and desires to perform it. She has three sons. Now, should they accompany her to perform Hajj despite her old age and blindness, or it is permissible for her to delegate someone to perform Hajj on her behalf in this case? Give us a Fatwa! May Allah reward you with the best! May Allah benefit people with your knowledge!

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A : If the old woman mentioned above is able to reach Makkah while riding and has a Mahram (spouse or unmarriageable relative) who can assist her, then it is compulsory for her to go and perform Hajj. If she cannot reach there but she can afford the cost, it is obligatory for her to delegate one of her sons or someone else to perform Hajj and `Umrah (the lesser pilgrimage) on her behalf. If she is poor and one of her sons took upon himself to help her with the cost of Hajj, either to perform it himself or delegate someone else to perform it on her behalf, then it is permissible to do so.

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The first question from fatwa no. 20790

Q 1: A man stood on `Arafat and then he caught a disease which prevented him from completing the rest of the rituals: including spending the night in Muzdalifah , and Mina, throwing pebbles (at the pebble-throwing area during Hajj), Shaving or shortening the hair, slaughtering the sacrifice, Tawaf (circumambulation of the Ka`bah), and Sa`y (going between Safa and Marwah during Hajj and `Umrah) He was compelled to travel to his country after contracting the disease. He was bound to remain in bed and did not recover from his illness until his death. He made Tahallul (removal of the ritual state for Hajj and `Umrah) from his Ihram (clothing worn during the ritual state for Hajj and `Umrah) after his illness and wearing Makhit (clothes sewn to fit body limbs). Does he delegate someone to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) on his behalf and do Sa`y (going between Safa and Marwah during Hajj and `Umrah) or delegate someone during the Hajj days to spend the night in Muzdalifah, throw pebbles (at the pebble-throwing area during Hajj), shave and shorten the hair, make Tawaf (circumambulation of the Ka`bah)

and Sa'y? Or, should he only delegate someone to do just Tawaf on his behalf because it is a pillar (of Hajj) and it is valid to perform it by way of making up for it?

A 1: If the mentioned person was ill until his death and he did not manage to perform the ritual for which he entered into Ihram (ritual state for Hajj or `Umrah), nothing will be required of him and he should not delegate anyone to do it on his behalf, according to the Hadith of the person whose mount broke his neck and died. The Prophet Muhammad (peace and blessings of Allah be upon him) did not order that someone do anything on his behalf. On the authority of Ibn Abbas (may Allah be pleased with him and his father) it is related that: While a man was standing at `Arafah, he fell off his mount which broke his neck, or he said: It broke his neck, the Prophet Muhammad (peace and blessings of Allah be upon him) said: ﴾Wash him with water and Sidr (lote tree/ lotus jujube) and shroud him in two pieces of cloth, and neither perfume him, nor cover his head, for he will be resurrected on the Day of Resurrection saying: "Labbayka (always ready to obey) (i.e. like a pilgrim)."﴿ (Agreed upon by Al-Bukhari and Muslim) and the wording is that of Al-Bukhari May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 17367

Q: I am a man, twenty nine years of age and I want to make the Faridah (obligatory act) of Hajj but I am handicapped; when I was young I contracted a disease which handicapped me and now I cannot walk. What should I do to perform the Faridah (obligatory act) of Hajj?

A : If you are physically disable and your disability is permanent and you can afford the cost to pay another person - who had already performed Hajj and `Umrah (lesser pilgrimage) for himself - to perform hajj and 'Umrah on your behalf, then it is obligatory for you to do so, according to the general meaning of the saying of Allah (Most Exalted be He): (So keep your duty to Allâh and fear Him as much as you can) and the saying of the Prophet Muhammad (peace and blessings of Allah be upon him): (When I command you to do anything, do of it as much as you possibly can.) On the authority of Ibn Abbas (may Allah be pleased with him and his father) (it is narrated that a woman from Khath`am said: O Messenger of Allah! The Faridah (obligatory act) of Hajj has become obligatory for my father while he is an old man and is unable to sit steadily on his Camel, The Prophet Muhammad (peace and blessings of Allah be upon him) said: Perform Hajj on his behalf) Al-Bukhari and Muslim agreed upon its authenticity.

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The first question of Fatwa no. 18252

Q 1: I have a brother who had an accident that left him incapable to stand or walk or even serve himself. In general, the rest of his body is healthy; his mind is sound and he is perfectly conscious of things around him, though he is often forgetful. His mother hired someone to perform Hajj on his behalf, is it permissible to perform hajj on behalf of a living person? And does Hajj become nonobligatory on him in this circumstance, or does one of his relatives have to perform Hajj on his behalf?

A 1 : If your brother is not capable of performing Hajj himself and his disability is permanent and hopeless to be removed, he should delegate someone to perform Hajj on his behalf, according to the Hadith in which: (A man who said to the Prophet Muhammad (peace and blessings of Allah be upon him) that his father cannot sit firm on his mount, and asked whether he could perform Hajj on behalf of his father. The Prophet Muhammad (peace and blessings of Allah be upon him) said: "Perform Hajj and `Umrah on behalf of your father.") If he delegates one of his relatives or others to perform Hajj on his behalf with his permission, there is nothing wrong with this according to the Hadith mentioned above.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 18465

Q: Since I know for certain that performance of the obligation of Hajj requires effort and money, I authorized someone to perform Hajj on behalf of my mother. I gave him a sum of money so that he can spend out of it, but this person told me that he works for one of the pilgrims' guides and thus does not need to spend any money from the time of his going to perform Hajj until he completes it and comes back. I endeavored to make him understand that Hajj will not be acceptable unless the money is spent. But he insisted not to take it. Then I convinced him to accept the money as a gift and he consented to this after a long discussion. He travelled and performed the obligation of Hajj and came back safely by the will of Allah. However, when he returned he gave me the money back saying that during his stay in Muzdalifah

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he was informed that this sum which he received as a gift will deprive him of his personal reward with Allah for performing the obligation of Hajj. He then got angry with me because he thought that I knew beforehand that his acceptance of the money will be deprived of his reward with Allah, since he received the worldly reward (i.e. the sum). This embarrassed me very much. I know that spending one's money for making Hajj is a condition. I want to give him this sum in any form whether it is in the form of a gift or expressing gratitude and appreciation of his person. I beg Your Eminence to furnish me with a way I can give him this sum without depriving him of his reward with Allah for performing this obligation on behalf of my mother.

A: If this person you authorized to perform Hajj on behalf of your mother has performed the rituals of Hajj with the intention of doing them on her behalf, his Hajj on her behalf is valid. Both of you will be rewarded for this and your mother will receive the Thawab (reward from Allah) of Hajj In sha'a-Allah (if Allah wills), whether he received the money you paid him or not. If he refused to take the money out of altruism and seeking the reward (from Allah), this will increase his reward and make his Hajj more acceptable.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 18728

Q: My mother is fifty years old and she enjoys good health

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and has never performed Hajj or `Umrah (the lesser pilgrimage). I have endeavored to accompany her to perform Hajj or `Umrah but in vain and she usually replies: Allah will facilitate Hajj for me, and I will perform it In sha'a-Allah (if Allah wills) in due time, and ...so on.

Her real problem is: She is obsessed with fear and a phobia from riding cars. Throughout her fifty years of age, she has never ridden a car and does not imagine that a car will transport her at all. I have tried to get her out of this dilemma by letting her ride a car with me but all attempts failed. Even when she knew about my attempt, she would become more adamant with this and may sever her relationship with me. She rarely leaves her home. This is my problem and I do not know what is my duty towards my mother, particularly in regard to performing the obligation of Hajj. I hope Your Eminence will reply to me as soon as possible.

A: : If the matter is as you have mentioned, it is obligatory to wait, her apprehension may abate and she performs the obligatory Hajj herself. It is obligatory for her to do so according to the saying of Allah (Most Exalted be He): ﴿And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allâh, those who can afford the expenses (for one's conveyance, provision and residence)﴾ This impediment which you mention can be hoped to be removed in this case. But, if her performance of Hajj becomes unforeseeable, you should perform Hajj on her behalf because as you have mentioned, her condition is

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similar to that of an old woman who is incapable of performing Hajj and that of the patient who is hopeless to be healed.

We ask Allah to double your reward and to help and support her so that her chest becomes open for Hajj by herself.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 20752

Q: My maternal aunt undergoes treatment for a psychological disease. She cannot put up with a crowd, and gets disturbed and becomes uncontrollable. Once, I accompanied her to perform `Umrah (lesser pilgrimage) in 1418 A.H, but she exhausted us so much by her loud voice and pain. The issue we face now is that she did not perform Hajj and I do not know what I should do as her condition does not help her perform it? Please, Your Eminence, guide us, my Allah safeguard you! Should I authorize someone to perform Hajj on her behalf, or accompany her in Hajj or what else can I do?

A: You should wait for she may recover and perform Hajj herself, but if she does not recover from her disease and you become hopeless with regard to her condition, then she should authorize a person to perform the obligatory Hajj on her behalf.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19374

Q: My mother is very old and lives in Egypt. She is unable to perform the rituals of Hajj, because she suffers from arthritis and cannot walk. I have already performed Hajj for myself and then performed it on behalf of my mother this year in 1417 A.H. Is performing Hajj on behalf of my mother accepted as she is physically disabled? May Allah bless your efforts to serve Islam and Muslims and bless your knowledge!

A: Performing Hajj on behalf of a disabled living person due to their old age or incurable disease is permissible provided that one has already performed obligatory Hajj first. It was authentically reported on the authority of Ibn `Abbas (may Allah be pleased with them both): (A woman from the tribe of Khath`am asked the Messenger of Allah (peace be upon him): "The obligation of Hajj enjoined by Allah has become due on my old father who cannot sit firmly on the riding animal. Will it be sufficient if I perform Hajj on his behalf?" He said: "Yes.") (Related by Al-Bukhari and Muslim in their Two Sahih (authentic) Books of Hadith). Accordingly, performing Hajj on behalf of your mother is permissible if the case is as you have mentioned and you do so with her permission.

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Fatwa no. 18972

Q: I am psychologically sick and my case gets worse with crowds.

My question is: Is it permissible to authorize someone else to perform Hajj on my behalf due to my physical disability to perform Hajj myself, taking into consideration that I have never performed Hajj before?

A: If you are permanently unable to perform Hajj, you should authorize someone else to perform the obligation of Hajj on your behalf. You should pay him the financial expenses of Hajj provided that they have already performed their own obligatory Hajj first.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 20685

Q 2: My mother suffers from a disease in her legs and can hardly walk. In addition, her financial situation cannot support performing `Umrah (lesser pilgrimage). Yet, she has a son working in

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Saudi Arabia, who can perform `Umrah or Hajj on her behalf. Taking into consideration that he has already performed `Umrah and Hajj for himself, is it permissible for him to perform both on her behalf though his financial situation cannot afford that? Please guide us.

A: It is not permissible to perform Hajj on behalf of others, unless they are permanently unable or dead. However, anyone who may recover in the near future should wait until they get well and be able to perform Hajj. If this is the case with your mother, she should wait until she recovers and is able to perform Hajj by herself or in your company being carried aloft on a recliner in Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah), and you can throw the pebbles at Jamarat (stone pillars at which pebbles are thrown during Hajj) on her behalf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16623

Q: My father died about fifteen years ago. He was known as a Muslim who used to observe the Sawm (Fast) of Ramadan, pay Zakah (obligatory charity) to its recipients, give in Sadaqah (voluntary charity) and do good deeds. However, he did not attend the congregational Salah (Prayer) or even the Jumu`ah (Friday) Prayer. In addition, he never performed Hajj. I am confused as I want to perform Hajj on his behalf. Is it permissible to perform Hajj on behalf of my dead father or not?

A: If you mean that your father used to abandon the congregational Salah

and pray individually, then he abandoned an obligatory act and committed a grave sin but it does not take him out of the fold of Islam, so you may supplicate to Allah for him and perform Hajj on his behalf. But if you mean that he never prayed either individually or in congregation, he then died as a non-Muslim, unless he made Tawbah (repentance to Allah) before his death, so it is not permissible to supplicate to Allah for him or perform Hajj on his behalf because abandoning Salah is tantamount to Kufr (disbelief) that takes a person out of the fold of Islam. It was reported that the Prophet (peace be upon him) said: ﴾Between a man and Shirk (associating others with Allah in His Divinity or worship) and Kufr there stands giving up Salah.﴿ (Related by Muslim in his Sahih [Book of Authentic Hadith]). Also, he (peace be upon him) was reported to have said: ﴾The covenant that stands between us and them is Salah; whoever gives it up commits Kufr.﴿ (Related by Imam Ahmad and the four compilers of Sunan (Hadith compilations classified by jurisprudential themes) through authentic Isnad [chain of narrators]). There is a lot of other evidence that supports this view.

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The third question of Fatwa no. 17006

Q 3: Is it permissible to make up Sawm (Fast), Salah (Prayer) or perform Hajj on behalf of dead people?

A: Whoever dies without performing the obligatory Hajj, a sum of their estate should be paid for a person to perform Hajj on their behalf, as Hajj is like a debt owed to Allah and should be paid off. However, whoever died and left no estate and a relative or a Muslim brother performed Hajj on their behalf on the condition that they have already performed Hajj for themselves first, it will benefit the dead and absolve them of the obligation. Similarly, if a person died without fulfilling an obligatory Sawm,

like the Sawm of Ramadan or vows and another person makes up for their missed Sawm, it will absolve them of the obligation. This is based on the Hadiths reported with regard to making up for Hajj and Sawm on behalf of dead people. It was narrated on the authority of Ibn `Abbas (may Allah be pleased with them both) that he said: (The Messenger of Allah (peace be upon him) heard a man saying: "O Allah! Here I am in response to Your call on behalf of Shubrumah. The Prophet (peace be upon him) asked him: "Who is Shubrumah?" He replied: "A brother or a relative." Then the Prophet (peace be upon him) asked: "Have you performed your own Hajj?" He replied: "No." Whereupon the Prophet (peace be upon him) told him: "You must perform Hajj on your own behalf first, and then on behalf of Shubrumah.") (Related by Abu Dawud and others). It was also narrated on the authority of `Aishah (may allah be pleased with her) that she said: "The Prophet (peace be upon him) said: (If anyone dies in a state (that he had to complete) some days of Sawm, his heir must fast on his behalf.) (Related by Al-Bukhari, Muslim and others). If there is no one to make up for their Sawm, half a Sa` (1 Sa` = 2.172 kg) of the staple food of the country should be given from their estate to feed a poor person for each missed day. With regard to Salah, one is not to make up for obligatory or supererogatory Salah on behalf of a dead person, as there is no evidence to support this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 17035

Q 2: Is it permissible to give in Sadaqah (voluntary charity) on behalf of my dead son or not? Was it obligatory upon my son who died at the age of eighteen to have performed Hajj? Is it permissible to name my future son after him?

A: Giving in Sadaqah on behalf of a dead person is one of the Shar`y (Islamically lawful) charitable deeds whose reward may reach

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the dead according to the intention of the payer of Sadaqah. This is supported by many pieces of evidence reported in the Sunnah (whatever is reported from the Prophet). With regards your son, it was obligatory upon him to perform Hajj because he died after reaching the age of puberty as long as he was physically and financially able. If he left an estate, it is obligatory to perform Hajj on his behalf using what he left to pay for the expenses. And yet, if someone else volunteers to perform Hajj on his behalf, it will be permissible. It was authentically reported on the authority of Ibn `Abbas (may Allah be pleased with them both) that he said: (A man came to the Prophet (peace be upon him) saying: "My father died before performing Hajj. Should I perform it on his behalf?" He (peace be upon him) said: "Don't you see that if debt was due from him, would you not pay it?" He said: "Yes." He (peace be upon him) said: "Then Perform the Hajj on behalf of your father.") (Related by Al-Nasa'y and others). Finally, there is nothing wrong with naming your future son after your dead one.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 17592

Q 1: My paternal uncle died leaving a great estate and had no children. He did not perform Hajj though he was physically and financially able. Should one of his brothers perform Hajj on his behalf using part of his estate or not?

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A: A sum of money that covers the expenses of Hajj from the hometown of the deceased should be taken from his estate to perform Hajj on his behalf, on the condition that the one who will perform Hajj on his behalf, whether a relative or non-relative, has already performed Hajj for himself first.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18702

Q 2: Is it permissible to perform Hajj on behalf of the deceased from their social insurance which they used to receive when they were alive?

A: If the person saved money from social insurance or other sources and were able to perform Hajj but they did not, it is obligatory to perform Hajj on their behalf paying for the expenses from their estate as Hajj becomes like a debt and so takes priority over the inheritors' right. However, if the deceased performed Hajj, it is not obligatory to perform Hajj on their behalf from their social insurance or other sources of the estate, unless the deceased made a will to this effect, on the condition that the expenses should be within one-third or less of the estate unless the heirs accept to overstep the one third. However, if you mean that the social insurance is still being paid after death because the competent body is ignorant of the death, this is to be considered ill-gotten money and so it is not permissible to use it to perform Hajj on behalf of the deceased. This competent body should be informed of the death (of its client) to apply the suitable law.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 19909

Q 1: I am the mother of a twenty-year old youth who worked in the military, and after graduation, he moved to work in Jizan. We rejoiced at that because he was close to us. After a year of work, while he was on his way to work, he died in an accident. I intended to perform Hajj on his behalf; was Hajj obligatory on him or not? His death affected me so much that I could not forget that day. I hope Allah will accept him as a martyr; would he be considered a martyr as he died on his way to work? We found out that he offered the Fajr (dawn) Prayer on that day and we heard of a Hadith that reads: (Anyone who offers the Fajr Prayer will come under the Protection of Allah.) **He never told a lie to anybody. He was grateful to his parents and never disobeyed them to the extend that his father once hit him one day for trivial disputes but he did not react badly or show disgust.**

A: If your son died before performing the obligatory Hajj and he left money, it is obligatory to perform Hajj on his behalf, paying for the expenses from his estate, because Hajj is obligatory upon the free, sane, financially and physically able, and pubescent Muslim. Puberty is reached

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when one of its signs occurs or when the boy reaches fifteen years of age. This is supported by what was related by Al-Bukhari in his Sahih (Book of Authentic Hadith) on the authority of Ibn `Abbas: (A woman came to the Prophet (peace be upon him) and said: "My mother vowed to perform Hajj but she died before performing it. Should I perform it on her behalf?" He said: "Yes! Perform Hajj on her behalf. Do you not think that if your mother owed a debt that you would pay it off for her? Fulfill her debt to Allah, for Allah is more deserving that what is owed to Him should be paid.") This indicates that if anyone dies without performing Hajj, it is obligatory upon one of their children or relatives to perform Hajj on their behalf paying for the expenses from their estate. A non-relative may be given enough money from the deceased's estate to perform the Hajj on his behalf.

However, if your son died and left no money, Hajj would not be obligatory upon him due to his being financially unable to perform it, and yet, it is Mustahab (desirable) for a relative to perform Hajj on his behalf and may Allah reward him with the best In sha'a-Allah (if Allah wills). You ought to make Du`a' (supplication), ask for Allah's Mercy and Forgiveness for him. You should also give in Sadaqah (voluntary charity) on his behalf as much as possible, if you are able to do so. We advise you to be patient and confident in Allah's Recompense. You should not be overcome with grief. Render thanks to Allah for His Divine Decree; may the death of your son in a car accident forgive his misdeeds. The calamities and good deeds purge a person of sins and misdeeds. The greatest reward comes with the greatest trial, when Allah (Glorified be He) loves people, He tests them. If your son, as you said, offered the Fajr Prayer, which is a good deed, on the day of his death, and was grateful to you and his father, Allah (Exalted be He) will hopefully give him a great reward. It was authentically related by

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Muslim in his Sahih (Book of Authentic Hadith) on the authority of Anas ibn Sirin that he said: I heard Jundab Al-Qasry saying that the Messenger of Allah (peace be upon him) said: (Anyone who offers the Fajr Prayer will come under the Protection of Allah, so do not fall short with regard to the rights

of Allah, for anyone who does that, Allah will seize him and will throw him on his face into Hellfire.》

In a narration related by Imam Ahmad in his Musnad (Hadith compilation): 《Anyone who offers the Fajr Prayer will come under the Protection of Allah, so do not fall short with regard to the Rights of Allah.》 Imam Al-Tirmidhy and Ibn Majah have other narrations with the same meaning. The Hadith here refers to performing the Fajr Prayer in congregation as supported by many other authentic Hadiths. May Allah (Glorified by He) forgive your son and purge him of his sins! Finally, if you perform the Hajj on his behalf, you will be rewarded greatly provided that you have already performed your Hajj first. However, a mere intention to perform Hajj on his behalf does not oblige you to perform it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 20794

Q 3: What is the ruling on performing Hajj on behalf of one's deceased parents? Is it permissible according to Shari`ah (Islamic law) to perform Hajj on their behalf more than once or does only one time serve the purpose?

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Please, be informed that they already performed Hajj.

A: It is Mustahab (desirable) for a person who performed Hajj for themselves to perform Hajj on behalf of the deceased. Moreover, there is nothing wrong with repeating it, for it is a way of doing more good for them.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17545

Q: My grandmother wrote in her will that I should perform Hajj on her behalf. Being lame and old and thus unable to perform Hajj, I deputized a person to perform Hajj on behalf of my grandmother. Actually, I bore the costs of his Hajj journey and gave him 2600 riyals. Does Hajj performed in this manner discharge my obligation toward my grandmother's will?

A: It is unobjectionable to deputize someone to perform Hajj on behalf of your grandmother who deputized you to perform Hajj on her behalf provided that the person deputized is trustworthy and has performed Hajj on his own behalf. It is also unobjectionable to finance his Hajj journey out of your own money or your grandmother's.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 18191

Q 2: What is the ruling on taking as recompense the amount that is left over after covering the expenses needed for performing Hajj on behalf of someone else?

A: Anyone who is given an amount of money to perform Hajj on behalf of someone else and a sum of it remains after paying all the necessary costs of Hajj, must return it if the delegator made it a condition to return any surplus amount. Otherwise, it is permissible to take it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18817

Q: An employee is paid his salary in advance by the company he is working for in compliance with his request to be able to perform Hajj, with a promise on his part to accomplish the paid work. Is it permissible for him to use this money to perform Hajj?

A: Yes, he can perform Hajj using the money the company paid him, according to the conditions mentioned above.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18709

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the Fatwa request submitted to His Eminence, the Grand Mufty, by the Chairman of the Board of Directors of Islamic Heritage Revival in Kuwait, which was referred to the Committee from the Secretariat General of the Council of Senior Scholars, with No. 5171, dated 29/10/1416 A.H. The authority mentioned above posed a number of questions. After examination, the Committee replied to the following question:

Q 1: Some benevolent people ask us to delegate others who can perform supererogatory Hajj on behalf of their relatives; taking into consideration that the people on whose behalf Hajj is to be performed are alive and can perform it themselves. Is this permissible? Also, is Hajj by proxy on behalf of a deceased person permissible in case of supererogatory Hajj?

A: Hajj by proxy is only allowed on behalf of a deceased person or a living person who is permanently unable to perform Hajj. If a person is living and able to perform Hajj, there is no evidence that Hajj can be performed by proxy on their behalf, even if it is supererogatory Hajj.

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Q 2: Is it permissible for a Muslim to donate the expenses of Hajj to another Muslim, given the fact that the recipient of the donation is financially capable of performing Hajj?

A: It is permissible for a person to perform Hajj with the money which is granted to him without his asking for it,

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even if he himself was capable of paying for the costs of Hajj. However, it is better if he undertakes the expenses of Hajj from his own money in order to combine the reward of performing Hajj and the reward of paying for it.

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Q 3: Is it permissible for a charitable person to donate some of money to poor students or others so that they can perform obligatory or voluntary Hajj?

A: Providing financial assistance to the poor so that they can perform obligatory or voluntary Hajj is a meritorious act because it encourages cooperating in righteousness and piety. However, the rich must pay for the expenses of Hajj from their own wealth as they are in no need of help.

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Q 4: Is it permissible for a Muslim person to volunteer to perform Hajj on behalf of another Muslim who is not their relative; whether it be an obligatory or a voluntary performance for the latter?

A: It is permissible for a Muslim person to volunteer to perform Hajj on behalf of another Muslim, even if the latter be a non-relative, dead or alive but incapable of performing Hajj by themselves due to being elderly or having an incurable disease. It was authentically reported that (a woman from Khath`am said to the Prophet (peace be upon him): "O, Allah's Messenger, my father is an old man who cannot sit firmly on the back of a mount, is it permissible for me to perform Hajj on his behalf?" The Prophet (peace be upon him) replied: "Perform Hajj for your father.") The authenticity of this Hadith is agreed upon by Al-Bukhari and Muslim.

It was also authentically reported from Abu Razin Al-`Uqayliy (may Allah be pleased with him) that he said: ("O Allah's Messenger, my father is an old man who cannot sit firmly on the back of the mount nor can he perform Hajj or go on a journey. May I offer Hajj and `Umrah on behalf of him?" The Prophet (peace be upon him) said, "Perform Hajj and `Umrah on behalf of your father.")

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Q 5: Is it permissible to authorize a man from India, for example, to perform Hajj on behalf of a dead person from Kuwait? Also, is it permissible to authorize a person living inside one of the Miqats (sites for entering the ritual state for Hajj and `Umrah) like Jeddah or Makkah, for example, to perform Hajj for another person who lives in a remote country?

A: It is permissible for a person to authorize another person to perform Hajj on their behalf, even if the country of the authorized person is different from that of the principal, and even if the country of the authorized person is closer to Makkah than the that of the principal. There is no proof indicating the conditionality that the authorized person and the principal have to belong to the same country.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 15951

Q: About 57 years ago, my father intended to perform Hajj. At that time, I was not pubescent. Someone knew about my father's intention to perform Hajj and that I would go with him. He said to my father, "There is a woman who gave me crops in return for performing Hajj on her behalf. I know that you are going to Hajj and your son will accompany you. I ask you to allow your son perform Hajj instead of me on behalf of that woman." My father said, "I cannot do so before asking a Mufty (Islamic scholar qualified to issue legal opinions)." Hence, they asked a person who used to issue Fatwas (legal opinions issued by a qualified Muslim scholar) during their time and he permitted this act. Accordingly, my father and that man agreed to let me perform Hajj

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on behalf of that woman in return for 12 Riyals. That man equipped me with some things. I went with my father on foot, performed Hajj, and took the sum of money from the man.

What is the ruling on my Hajj on behalf of that woman? If it is invalid, who should bear the responsibility: I, my father, or the man? Please advise. May Allah grant you success! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Deputizing you before becoming a pubescent to perform Hajj on behalf of that woman does not suffice for her obligation because performing Hajj on behalf of another person is invalid until you perform the obligatory Hajj for yourself. This Hajj is considered Nafilah (supererogatory) because you were not pubescent. It is Wajib (obligatory) upon the man who took the crops from the woman to perform Hajj on her behalf. You have to pay back the money to him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 18808

Q 4: If someone dies and one of his relatives had intended to perform `Umrah (lesser pilgrimage) on his behalf, intending the reward to go to the dead person, is this `Umrah valid if it is performed after his death? And does its reward reach the dead person if Allah (Exalted be He) wills?

A: It is permissible for someone who has previously performed the obligatory `Umrah to perform it on behalf of a dead person, and its reward will reach the dead person if Allah (Glorified be He) accepts it. Hajj may also

be performed on behalf of a dead Muslim, by a person who has previously performed it for himself.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 16446

Q: I want to perform Hajj this year. I reside in the eastern region while my family resides in Jeddah. I want to be Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between). Do I have to enter the state of Ihram (ritual state for Hajj or `Umrah) in Jeddah or in the Miqat (site for entering the ritual state for Hajj or `Umrah) of As-Sayl? If I enter the state of Ihram at As-Sayl, should I take off Ihram (clothing worn during the ritual state for Hajj and `Umrah) in Jeddah near my family while I am Mutamatti`? Should the state of Ihram continue until Hajj approaches?

A: Whoever passes by one of the Miqats or parallel places on land, by air, etc., intending to perform Hajj or `Umrah (lesser pilgrimage), they must enter the state Ihram at that Miqat even if their home is in Jeddah or Makkah. If the person intends, upon Ihram, to perform Qiran Hajj (combining Hajj and `Umrah without a break in between), he should remain in Ihram from the Miqat until he throws Jamrat (stone pillars at which pebbles are thrown during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah) on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) and shaves his hair or performs Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj). If he goes to his family in Jeddah before Hajj, he should remain in his Ihram until the end of the rituals. However, it is permissible for those who enter Ihram at the Miqat intending to perform `Umrah of Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between), to remove the state of Ihram and there is nothing wrong with them going to Jeddah or any other place. Then, they should enter the state of Ihram for Hajj at the place in which they reside

after performing `Umrah. It is permissible for the Qarin (pilgrim combining Hajj and `Umrah without a break in between) to perform Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) when they reach Makkah. They should regard it as `Umrah and shave or shorten their hair if they do not have a Hady (sacrificial animal offered by pilgrims) with them. Then, they should enter the state of Ihram for Hajj upon its time from the place in which they reside either in Makkah or outside it. In this way, they become Mutamatti`. It is permissible for those who intend to perform Ifrad Hajj (performing Hajj only) and have no Hady to make their Ihram for `Umrah like the Qarin. The Prophet (peace be upon him) ordered the Sahabah (Companions of the Prophet) who intended to perform Qiran and Ifrad Hajj while having no Hady to do so.

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Fatwa no. 16152

Q: There is a person who resides outside Makkah in the southern region and his belongings are in Makkah. When he travels outside Saudi Arabia, he leaves for Makkah to take his belongings. If he has to stay in Makkah for a day or two days, should he enter Makkah in the state of Ihram (ritual state for Hajj or `Umrah)?

A: Anyone who wants to enter Makkah for the sake of Hajj or `Umrah (lesser pilgrimage), they must be in the state of Ihram once they pass by the Miqat (site for entering the ritual state for Hajj or `Umrah). Ihram is not obligatory upon those who enter Makkah for the sake of a visit or any other need without intending to perform Hajj or `Umrah. When the Prophet (peace be upon him) specified Miqats he said: (These are meant for those who live at these places

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and for those who come from outside (through) them intending to perform Hajj or `Umrah.)

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Miqats

Fatwa no. 16630

Q: We went to Makkah Al-Mukarramah on Wednesday 29 Sha`ban, 1414 A.H. We had the intention to perform `Umrah (lesser pilgrimage) on the second day of Ramadan. We traveled by air from Riyadh to Jeddah; however, we passed through the Miqat (site for entering the ritual state for Hajj or `Umrah) without entering the state of Ihram (ritual state for Hajj or `Umrah). On the second of Ramadan, we went to the Miqat, entered the state of Ihram, and performed `Umrah. Is there anything upon us for passing the Miqat without being in a state of Ihram though we had the intention to perform `Umrah in Ramadan?

A: It is not permissible for those who come to Makkah intending to perform `Umrah to pass the Miqat without being in a state of Ihram. However, if you return to the Miqat through which you passed and enter the state of Ihram there, there is nothing upon you because you corrected your mistake.

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Fatwa no. 15999

Q: I frequently travel to Jeddah during the school holidays for treatment, vacation, and visiting my relatives. I have a house there. I used to perform `Umrah (lesser pilgrimage) on every trip. I used to enter the state of Ihram (ritual state for Hajj or `Umrah) either at the Miqat (site for entering the ritual state for Hajj or `Umrah) or in Jeddah after residing there

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for a week, more, or less. During these years the members of my family became thirteen. Therefore, I used not to enter the state of Ihram except in Jeddah. Some friends told me that it is permissible to do so while others contested this ruling. It should be known that my intention is to perform `Umrah after staying in Jeddah for some time.

A: It is impermissible for those who come to Makkah intending to perform `Umrah or Hajj and pass by one of the Miqats specified by the Messenger of Allah (peace be upon him) to pass the Miqat without entering the state of Ihram even if they want to go to Jeddah or any other place before performing the rituals. If they pass the Miqat in this state and enter the state of Ihram after passing it, they must slaughter a Fidyah (ransom) in Makkah to be distributed among the poor of Haram (all areas within the Sacred Sanctuary of Makkah). If they cannot slaughter a Fidyah, they have to observe Sawm (Fast) for ten days. If they come to Makkah without intending to perform `Umrah and then decide to perform `Umrah after passing the Miqat, they should enter the state of Ihram at the place of intention whether it is in Jeddah or any other place beyond the Miqat. Hence, you have to offer Fidyah in return for passing the Miqat without entering the state of Ihram while you intend to perform `Umrah. There should be a Fidyah for every time you did so. Any member of your family who did the same as you has to offer a Fidyah too.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 17572

Q 3: Is it permissible for a person travelling by plane to perform `Umrah (lesser pilgrimage) to say Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) of `Umrah without entering the state of Ihram (ritual state for Hajj or `Umrah)? This because he wants to fulfill some tasks in Jeddah and then enter the state of Ihram from there before going to perform `Umrah. If this is not permissible, what should he do?

A 3: It is impermissible for those who travel with the intention of performing Hajj or `Umrah to pass the Miqat (site for entering the ritual state for Hajj or `Umrah) without entering the state of Ihram according to their intention and taking off their Makhit (clothes sewn to fit body limbs). In addition, they should avoid the prohibited acts during Ihram.

Accordingly, your mentioned act is impermissible because it contradicts the Shari`ah ruling. However, it is permissible to go to Jeddah without entering the state of Ihram to fulfill your need and then return to the Miqat to enter the state of Ihram for Hajj or `Umrah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 16417

Q 1: I am from Egypt and work in Madinah, Saudi Arabia. I traveled to Jeddah and wanted to perform `Umrah (lesser pilgrimage). However, I did not enter Ihram (ritual state for Hajj or `Umrah) at the Miqat. Is it permissible for me to enter Ihram in Jeddah once I reach it or after I stay there for three

days to be like the resident and then perform `Umrah?

A: Anyone who comes from Madinah intending to perform `Umrah must enter Ihram at the Miqat of People of Madinah, i.e. Abyar `Aly. If you have work in Jeddah, this does not exempt them from entering Ihram at the abovementioned Miqat. If the person delays entering Ihram until they do that in Jeddah, they make a mistake and ignore a Wajib (obligatory act) and this necessitates offering Fidyah (ransom). This Fidyah is a sheep or one seventh of a Badanah (a camel or a cow or an ox driven by pilgrims to be offered as sacrifice within the sacred precincts of Makkah) to be slaughtered in Makkah and distributed among the poor there. The person who offers the Fidyah should not eat from it because it is a Kaffarah (expiation) for their deed. When the Prophet (peace be upon him) specified Miqats he said: (These Miqats are for those living at those very places, and for those who come through those places with the intention of performing Hajj and 'Umrah.) If they return to the Miqat through which they passed and then enter Ihram, there is nothing upon them.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 20927

Q: Shaykh, I love you for the sake of Allah. I reside in Madinah. I want to visit my relatives in Yanbu`, about 250 kilometers to the west of Madinah, stay for a few days, and then go to Makkah to perform `Umrah (lesser pilgrimage). Do I have to enter the state of Ihram (ritual state for Hajj or `Umrah) at the Miqat (site for entering the ritual state for Hajj or `Umrah) of the people of Madinah or the Miqat of the people of Yanbu`,

(i.e. Al-Juhfah)? If it is obligatory to enter the state of Ihram at the Miqat of the people of Madinah, what should I do if I enter the state of Ihram at the Miqat of the people of Yanbu`? May Allah reward you with the best in return for what you do for us and the Islamic Ummah (nation based on one creed).

A: If you leave Madinah intending to perform `Umrah, you have to enter the state of Ihram at the Miqat of Madinah, Dhu Al-Hulayfah which is called nowadays Abyar `Aly. It is impermissible for you to pass this Miqat without being in a state of Ihram even if you want to visit your relatives in Yanbu`. You should visit them while you are in the state of Ihram. After specifying the Miqats, the Prophet (peace be upon him) said: ﴾And these Miqats are for those living at those very places, and for those who come through those places with the intention of performing Hajj and 'Umrah.﴿ Therefore, it is impermissible to pass the Miqat without being in a state of Ihram while you intend to perform the rituals of Hajj or `Umrah, and you have to offer a Fidyah (ransom). The Fidyah is to slaughter a sheep, which meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), in Makkah and distribute it among the poor of Haram (all areas within the Sacred Sanctuary of Makkah). If you cannot slaughter a Fidyah, you have to observe Sawm (Fast) for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20227

Q: I would like to inform Your Eminence of the location of the governorate of Badr in Madinah because people differ on specifying their Miqat (site for entering the ritual state for Hajj or `Umrah). Some people mentioned a Fatwa (legal opinion issued by a qualified Muslim scholar) issued by Your Eminence stating that people of this governorate should enter the state of Ihram from their homes in Badr. Shaykh,

The governorate of Badr lies to the south west of Madinah, 150 kilometers from Madinah and the Miqat of Abar `Ali. This governorate lies at the old road between Makkah and Madinah, about 120 kilometers off Rabigh and Miqat of Al-Juhfah. The order of places from Makkah to Madinah is as follows:

We walk from Makkah to the Miqat of Al-Juhfah then to Badr and then to Abar `Ali and then to Madinah. Badr lies at the road of the people of the Levant (the region covering Syria, Lebanon, Jordan, and Palestine) who pass by Badr and then walk with the people of Badr in the same way until they reach the Miqat of Al-Juhfah. Moreover, Badr is not parallel to any Miqat. Rather, it lies beyond the Miqat of Abar `Ali from the direction of Makkah and before the Miqat of the people of the Levant. Hence, is the Miqat of people of Badr the same as the Miqat of the people of the Levant, i.e. Al-Juhfah, or is it at their homes? We need your answer so that people will have a clear vision and have their confusion dispelled. May Allah safeguard you!

A: You have to enter the state of Ihram at your place of residence if you want to perform Hajj or `Umrah because the Prophet (peace be upon him) said: ﴾and whoever is living within these boundaries can enter Ihram from his home.﴿ You are within the Miqat of Madinah. May Allah grant all of us success!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15850

Q: I work and reside in Riyadh. I was sent to Jeddah on 15 Shawwal, 1412 A.H. for a certain mission. I took my wife with me to perform `Umrah (lesser pilgrimage) after ending my mission. We entered the state of Ihram (ritual state for Hajj or `Umrah) in Jeddah after ending the mission. Taking into consideration that I intend to perform Hajj this year, is there anything upon me? Please advise; may Allah reward you with the best!

A: Anyone who comes from Riyadh to Makkah for the sake of performing `Umrah and has work to do in Jeddah have to enter the state of Ihram in the Miqat (site for entering the ritual state for Hajj or `Umrah) which they come across. It is Al-Sayl which is called: Qarn Al-Manazil. They should enter the state of Ihram whether they pass by this Miqat on land or by air. If they want to pass by Jeddah for the sake of work, they should pass by while entering the state of Ihram. The asker's act of delaying Ihram until he reached Jeddah is not permissible. He has to offer Fidyah (ransom) which is to slaughter a sheep in Makkah and distribute its meat among the poor of Makkah. By the same token, his wife has to offer Fidyah (ransom) due to delaying Ihram until she reached Jeddah. Anyone who is unable to offer a Fidyah should fast ten days. Their `Umrah is valid; however, each one of them should offer a Fidyah as we said along with repenting to Allah (Glorified be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. 20628

Q 4: A- I intend to travel to Jeddah and hope to perform `Umrah (lesser pilgrimage). I keep thinking of the 'Umrah while I am still in Riyadh and say: If I have enough time when I reach Jeddah, I will perform `Umrah (lesser pilgrimage). But now, If I arrived in Jeddah and did not make intention beforehand to perform 'Umrah, and my brother suggests that we perform 'Umrah, I need to know if prior intention for performing `Umrah is a prerequisite or not. Is it permissible to enter into the state of Ihram in Jeddah if I have intended to perform `Umrah? Or, I must enter into the state of Ihram from the Miqat (site for entering the ceremonial state for Hajj or `Umrah)?

B- I am resident of Riyadh. I traveled to Abha and from there I continued my journey until I reached Jeddah. Two days after arriving in Jeddah, I went to the Miqat of Al-Sayl Al-Kabir where I entered into the state of Ihram and performed `Umrah. Is this correct? My brother is a resident of Jeddah, and he entered into the state of Ihram with me and we performed `Umrah together. Is his `Umrah valid? Please note that he permanently lives in Jeddah and passed by Makkah.

A: If you intended to perform `Umrah while you were in Riyadh and then went to Jeddah for some personal affairs without entering into the state of Ihram, you must enter into the state of Ihram in Al-Sayl Al-Kabir if you wish to perform `Umrah. It is impermissible for you to enter into the state of Ihram in Jeddah in this case, because Al-Sayl Al-Kabir is the Miqat for people in your case. However, if you were not sure about performing `Umrah when being in Riyadh and did not know whether it would be possible or not and did not resolve your intention to perform `Umrah until you arrived in Jeddah, then you should enter into the state of Ihram in Jeddah. But, If you had traveled from Riyadh to Abha and continued your journey to Jeddah with the intention to perform `Umrah, in this case if

you came from the coastal road, your Miqat is that of the people of Yemen, i.e. Yalamlam. If you passed it without entering into the state of Ihram, you must offer Fidyah (ransom) that meets the same specifications for Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered and its met distributed among the poor of Al-Haram. If you came via the road of Al-Ta'if, you should enter into the state of Ihram in Al-Sayl Al-Kabir or in Muharram Valley. If this is the case you did, then your entering into the state of Ihram in Al-Sayl Al-Kabir meets the obligatory act for people in your circumstance. It is authentically reported that the Prophet Muhammad (peace and blessings of Allah be upon him) stated about the regional Miqats: ﴾These Miqats are for the residents of these very places and also for non-indigenous people who pass through these places﴿ With regard to your brother, who resides in Jeddah, the ruling that applies to the People of Jeddah applies to him. It is permissible for him to enter into the state of Ihram in Jeddah. As he has gone with you to Al-Sayl Al-Kabir and entered into the state of Ihram there, such Ihram is valid and there is nothing upon him because of the general meaning of the above Hadith.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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The third question of Fatwa no. 16748

Q 3: I live in Al-Khabar and I want to perform `Umrah (lesser pilgrimage), with Allah's Leave. Where should I enter into the state of Ihram (ceremonial state for Hajj or `Umrah) and put on Ihram (clothing worn during the ceremonial state for Hajj and `Umrah)?

A 3: Whoever intends to perform Hajj or `Umrah should enter into the state of Ihram at the specified respective Miqat (site for entering the ceremonial state for Hajj or `Umrah) through which he passes. As you will head to Makkah from Al-Khabar, you should enter into the state of Ihram at the Miqat of Al-Sayl if you pass through it or through a region parallel to it by land or by air. With regard to putting on the Ihram garment,

this should be done upon entering into the state of Ihram for Hajj or `Umrah or before it. It is the intention to perform Hajj or `Umrah or both of them that counts. Mere putting on the Ihram garment without declaring the intention is not considered a state of Ihram.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 17901

Q 1: What is the ruling on the following? A man went from Al-Dammam to Jeddah to receive his wife, children, and father-in-law. While staying in Jeddah, the father of his wife wanted to perform `Umrah (lesser pligrimage). He intended to perform `Umrah when he set out from Egypt, but he did not enter into the state of Ihram (ceremonial state for Hajj or `Umrah) at the assigned Miqat (site for entering the ritual state for Hajj or `Umrah) thinking that he must first settle in Jeddah for one, two, or three days and then he would commence with the rites of `Umrah. This is in fact what he did. He and his wife started the rites of `Umrah and all of them went out to Makkah and entered into the state of Ihram at Masjid Al-Tan`im in Makkah. The father-in-law and the wife of this man completed the rites of `Umrah.

However, after entering into the state of Ihram, something prevented this man from completing the `Umrah or performing any of its rites except Ihram at the above-mentioned Miqat.

Are the rites of these people valid, especially entering into the state of Ihram at the abovementioned Miqat? Is it permissible for one to take off the garment of Ihram before commencing the rites of `Umrah due to a particular impediment to completing `Umrah?

Please advise us on this matter in detail. May Allah keeps you safe.

A 1: Those who come to Jeddah intending to perform `Umrah should enter into the state of Ihram at the respective Miqat through which they pass. Those who come from Zhahran should enter into the state of Ihram at the Miqat of the people of Najd, which is Al-Sayl Al-Kabir or the Muharram Valley. Those who come from Egypt should enter into the state of Ihram at Al-Juhfah or in parallel regions to the abovementioned two Miqats, either by air, by land or by sea. If they intend to stay in Jeddah, they must offer Fidyah (expiation) for abandoning an obligatory act, which is entering into the state of Ihram in the specified Miqat. Fidyah is to slaughter a sheep which meets the same specifications for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute its meat among the poor of Al-Haram. The one who offers it must not eat anything thereof. One-seventh of a Badanah (a camel or a cow or an ox driven by pilgrims to be offered as sacrifice within the sacred precincts of Makkah) suffices as a Fidyah instead of a sheep. Those who can not afford offering Fidyah must observe Sawm (Fast) ten days.

Those who, for some reason, were prevented from completing the rites of `Umrah and took off their Ihram garment, there is nothing on them if they made a condition upon entering into the state of Ihram that their Ihram should be ended wherever Allah causes them to stop it. If they did not stipulate this condition, they must wear the Ihram garment again and complete the `Umrah because it has become obligatory upon one once he has entered into the state of Ihram. Ihram is binding for him until the completion of this `Umrah. If was engaged in sexual intercourse with his wife during this period

for which he the Ihram garment was taken off, then `Umrah must be resumed and completed as normal. However, he must enter into the state of Ihram once again for performing another `Umrah from the same Miqat through which he had first passed by in his way to Jeddah. This second `Umrah should be completed as compensation for the `Umrah invalidated by him for having sexual intercourse while being in the state of Ihram. Fidyah (expiation) by slaughtering a sheep in Makkah must also be offered and its meat be distributed among the poor of Al-Haram. If the person can not afford offering a Fidyah, he must observe Sawm (Fast) ten days as expiation for deliberately invalidating the `Umrah by sexual intercourse.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: I traveled from Al-Jubayl to Jeddah. During my stay in Jeddah and before returning to Al-Jubayl, I decided to perform `Umrah (lesser pilgrimage). Actually I began to fulfill the rites of `Umrah, where I entered into the state of Ihram (ritual state for Hajj or `Umrah; clothing worn during the ritual state for Hajj and `Umrah) in Al-Juhfah (or Rabigh, its present name) and fulfilled all the other rites of `Umrah. Is this permissible? I am asking this question because I was told by some people that my Miqat (site for entering the ritual state for Hajj or `Umrah) would have been that of the people of Jeddah, who begin their Ihram from their houses. Please give us a detailed answer. May Allah safeguard you.

A 2: If you only had the intention to perform `Umrah when you were in Jeddah, your Miqat should be the place where you intended to perform `Umrah - Jeddah. It was unnecessary for you to go to Al-Juhfah. Yet there is no sin on you for so doing and your `Umrah is valid, because when the Prophet (peace be upon him) specified the Miqats, he (peace be upon him) said: ﴿And these Miqats are for those living at those very places, and besides them for those who come through those places with the intention of performing Hajj and `Umrah.﴾ This refers to the people of Madinah, Al-Sham (the Levant), Najd (Nejd), and Yemen. Then, he (peace be upon him) said: ﴿...and whoever is living within these boundaries can enter Ihram from the place where they are staying, even the people of Makkah can assume Ihram from Makkah. ﴾ (Agreed upon by Imams Al-Bukhari and Muslim). As for the people coming from Makkah, this applies to those who want to perform Hajj, but those who want to offer `Umrah should enter

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Ihram from Al-Hil (all areas outside the Sacred Sanctuary of Makkah). It was authentically reported that the Prophet (peace be upon him) ﴿commanded `Aishah (may Allah be pleased with her), while she was in Makkah and when she wanted to perform `Umrah, to enter Ihram from Al-Tan`im, which is a place of Al-Hil.﴾

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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First and second questions of Fatwa no. 20088

Q 1, 2: A person went to perform `Umrah (lesser pilgrimage) and for many years, he used to leave Riyadh and go to Masjid Al-Tan`im where he assumed the state of Ihram (clothing worn during the ritual state for Hajj and `Umrah). He performed `Umrah many times in this manner. His late wife, his children, mother-in-law and father-in-law also used to accompany him and did the same. After leaving Riyadh to Al-Tan`im, he used to assume Ihram for his first `Umrah and after completing his `Umrah, he used to come back to Masjid Al-Tan`im where he assumed Ihram again and began a new `Umrah on behalf of some dead people. Please, advise about what is due on him. May Allah reward you.

Another person came to Jeddah bound for Riyadh but on the next day, he went to Makkah and assumed Ihram from Masjid Al-Tan`im and then came back to Jeddah and traveled to Riyadh. What should he do? May Allah reward you.

A 2: It is obligatory upon a person who intends to perform Hajj or `Umrah, when living outside the Miqats (sites for entering the ritual state for Hajj or `Umrah), to enter Ihram for Hajj or `Umrah from the prescribed Miqat by which he passes by on his way

or comes parallel to it if it is not on his way or if he is aboard a plane. It is impermissible for him to pass the prescribed Miqat without entering into the state of Ihram, because the Prophet (peace be upon him) said: ﴾Those (Miqats) are meant for the people who live at these (places) and for those who pass by them for the sake of Hajj or `Umrah. And those who live within them (within the boundaries of these places), they should enter into the state of Ihram at these very places. Even the people living in the region of Makkah should start their Ihram from their very place in Makkah.﴿ (Agreed upon by Al-Bukhari and Muslim).

The person in question and those in his company should have entered into the state of Ihram from Qarn Al-Manazil, which is now called Al-Sayl Al-Kabir, because it is the prescribed Miqat for him. Thus, their Ihram for `Umrah from Al-Tan`im was a mistake, because they passed their prescribed Miqat without Ihram. However, their `Umrah is acceptable, but each of them must offer a sacrificial animal as expiation for each `Umrah done after passing the Miqat without Ihram while intending `Umrah and assuming Ihram from Al-Tan`im. This is because they missed an obligatory act that should be observed in `Umrah, namely passing by the Miqat without Ihram. Abandonment of any obligatory act entails the expiation of slaughtering a sacrificial animal, i.e. a ewe for each time this obligation was neglected. The expiation may be a ewe that meets the same conditions for an Ud-hiyah (sacrificial animal offered by non-pilgrims), or 1/7 of a camel or a cow driven by pilgrims to be offered as a sacrifice within the sacred precincts of Makkah and distributed to the poor in the region of Al-Haram (all areas within the Sacred Sanctuary of Makkah). If the person is still alive, he should offer this sacrificial animal but he is dead, it should be offered from his heritage if he left property. If he left nothing, any of his children or relatives may slaughter the sacrificial animal instead of him and he will be rewarded In sha'a-Allah (if Allah wills). That is because this takes the same ruling of the debts due on the dead person.

As for the `Umrah that this person initiated from Makkah and entering into the state of Ihram from Al-Tan`im, there is nothing wrong with that, as he did what is legally permissible for him. That is

because it is permissible for someone living in

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Makkah or just visiting it while they have no intention to perform Hajj or `Umrah to perform `Umrah and enter into Ihram from the nearest point of Al-Hil (all areas outside the Sacred Sanctuary of Makkah) to perform `Umrah while they are in Makkah. Al-Tan`im is the nearest point of Al-Hil to Al-Haram. Similarly, if someone comes to Jeddah from Riyadh, or from any other place while having no intention to perform Hajj or `Umrah and then intends to perform Hajj or `Umrah, their Miqat will be Jeddah. They should start Ihram from it but if they miss Ihram in it and assume it from Al-Tan`im, they have to offer a sacrificial animal as expiation as previously clarified in the beginning of the question. This is because they missed a religious duty prescribed for `Umrah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Sixth question of Fatwa no. 18425

Q 6: I wished to perform `Umrah (lesser pilgrimage). I assumed the state of Ihram (ritual state for Hajj and `Umrah) from my house in Riyadh. I boarded the plane, and during the flight the captain of the plane announced: After a short while we shall fly over the Miqat (site for entering the ritual state for Hajj and `Umrah), and I will inform you when we reach it. Later, he announced: Now, we are about to land at the airport of Jeddah. However, I did not make the intention to perform `Umrah or announce the Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) except at the airport. In other words, I did not know until we had landed that we had passed the Miqat. So only then I made the intention to perform `Umrah and pronounced Talbiyah. Is there any sin on me for missing the Miqat, as I passed by it without announcing Talbiyah or making the intention to perform `Umrah until I had went past it? Please answer my question. May Allah reward you with the best reward.

A: If you did not intend to perform `Umrah and assumed the state of Ihram only at the airport of Jeddah, while you were heading from

Riyadh or some other place that is outside the prescribed Miqats, then you have to offer Fidyah (ransom) by slaughtering a sheep in Makkah that meets the same specifications for Ud-hiyah (sacrificial animal offered by non-pilgrims) and the meat should be distributed among the needy.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

Permanent Committee for Scholarly Research and Ifta'

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18774

Q: Is it permissible for pilgrims, whether performing Hajj or `Umrah, to begin Ihram (ritual state for Hajj or `Umrah) from Abar `Aly, in Al-Madinah Al-Munawarah; taking into consideration that they first arrive in Jeddah airport then continue the journey to Madinah and so they need to enter Ihram from Abar `Aly?

A: Pilgrims who arrive at Jeddah airport, where they intend to leave Jeddah for Madinah before commencing the rituals of Hajj or `Umrah, then end their visit to Madinah and want to return to Makkah, should enter Ihram from the Miqat (site for entering the ritual state for Hajj or `Umrah) of the people of Madinah, i.e. Dhul-Hulayfah, which is called "Abar `Aly". This is because they fall under the same ruling as the people of Madinah, in compliance with the statement of the Prophet (peace be upon him) regarding the Miqats: ﴾These Miqats are for those living at these very places, and also for non-indigenous people who come through these places with the intention of performing Hajj and `Umrah.﴿ (Agreed upon by Imams Al-Bukhari and Muslim)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 19210

Q: I would like to know the opinion of your Eminence on what was written by `Adnan `Ar`ur in an treatise entitled: "The legal Proofs on the validity of Jeddah as a Miqat (site for entering the ritual state for Hajj and `Umrah). I would like you to elaborate on this issue. May Allah guide you to every good deed.

A: A previous declaration was issued by his Eminence, the Grand Mufty, on the concerned treatise. Following is the text of this declaration:

All praise is due to Allah, the Lord of all Worlds. May Allah's Peace and Blessings be upon Prophet Muhammad and upon all his family and his Companions. To proceed,

The Messenger of Allah (peace and blessings of Allah be upon him) pointed out the Miqats (sites for entering the ritual state for Hajj and `Umrah) that no one intending to perform Hajj or `Umrah (lesser pilgrimage) should pass without assuming the state of Ihram (clothing worn during the ritual state for Hajj and `Umrah). They are as follows:

Dhu Al-Hulayfah , Abyar `Aly : For the residents of Madinah and all people setting out from other places beyond it and who shall pass by it in their way.

Al-Juhfah : For people setting out from Al-Sham (the Levant), Egypt, Morocco and people of other regions who come from that direction.

Yalamlum (Sa`diyah): For people coming from Yemen and people from other places who come from that direction.

Dhat `Irq : For people setting out from Iraq and people from other places who come from that direction.

Qarn-al-Manazil : for the people of Najd, Al-Ta'if and people from other places who come from that direction.

Other people who live within the radius of the borders of these Miqats from the side of Makkah, should assume the state of Ihram from their house; even the residents of Makkah should assume their Ihram for Hajj from their place in Makkah. As for `Umrah, they should assume their Ihram from the nearest point of Al-Hil (all areas outside the Sacred Sanctuary of Makkah) as the people of Jeddah and those staying therein do when

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intending to perform Hajj or `Umrah.

Those who pass by these Miqats when going to Makkah but not intending to perform Hajj or `Umrah, they do not have to assume Ihram according to the sound view of scholars. However, if they intend to perform Hajj or `Umrah after having passed the Miqats, they should assume Ihram from the place wherein they made the intention to perform Hajj or `Umrah, unless one intends to perform `Umrah while being in Makkah. In this case, he should go to the nearest point to Al-Hil and assume Ihram as previously stated. To sum up, assuming the state of Ihram in these Miqats is obligatory upon all those who pass by them or come over a region parallel to them by land, sea, or air when intending to

perform Hajj or `Umrah.

The publication of this declaration was necessary especially after a brother published a treatise entitled "The Legal Proofs on the validity of Jeddah as a Miqat". In this work he endeavoured to prove that there is an additional Miqat besides the Miqats prescribed by the Messenger of Allah (peace and blessings of Allah be upon him). He argued that Jeddah is an valid Miqat for assuming Ihram for Hajj and `Umrah for people coming to it by land, sea or air. According to him, they may postpone their entering into the state of Ihram until they reach Jeddah where they can assume Ihram. That is because, according to his view, Jeddah is parallel to Al-Sa`diyyah and Al-Juhfah and so it is a proper Miqat. However, this argument bears great plain error that is obvious to all those who have sound knowledge and geodesic expertise. it is clear that Jeddah is within the boundaries of the prescribed Miqats and a person who comes to it inevitably passes by or is parallel to one of the prescribed Miqats that were specified by the Messenger of Allah (peace and blessings of Allah be upon him), whether the pilgrim comes by land, sea or air. Thus, it is impermissible for a pilgrim to pass by the prescribed Miqat without entering into the state of Ihram, if he is intending to perform Hajj or `Umrah. The Prophet Muhammad (peace and blessings of Allah be upon him) said upon prescribing the Miqats: ﴿Those (Miqats) are meant for the people who live at these (places) and for those who pass by them

for the sake of performing Hajj or `Umrah.﴾ Therefore, it is impermissible for a pilgrim who intends to perform Hajj or `Umrah to pass by these Miqats until he reaches Jeddah without making Ihram and start his Ihram only from Jeddah. Jeddah is located within the boundaries of the Mawaqit.

Years ago, some scholars hastily gave a Fatwa (legal opinion issued by a qualified Muslim scholar) similar to that issued by the author of this treatise arguing that Jeddah is a valid Miqat, and immediately the Council of Senior Scholars issued a legal opinion to the effect that this claim is worthless and refuted. The opinion came in the following words:

After reviewing the legal proofs and views maintained by experts with regard to the Miqats and discussing all aspects of the topic, the Council has unanimously reached the following conclusion:

1. The fatwa issued concerning the permissibility of considering Jeddah a valid Miqat for pilgrims coming by land, sea or air is worthless, for it has no legal evidence to support it from the Book of Allah, the Sunnah of His Messenger (peace and blessings of Allah be upon him), or the Ijma` (consensus of scholars) of the Salaf (righteous predecessors) of the Muslim Ummah. Furthermore, no remarkable Muslim scholar ever issued a legal opinion that corresponds to the view of the concerning author.

2. It is not permissible for anyone who passes by one of the Miqats or comes parallel to any of them by land, sea or air, to go past it without assuming the state of Ihram as proved by legal evidences and as stated by the scholars - may Allah have mercy upon them - when he intends to perform Hajj or `Umrah.

Out of our sincere undertaking of the religious duty of extending advice only for the sake of Allah and His servants, I and all the members of the Permanent Committee

for Scholarly Research and Ifta' have decided to issue this declaration, so that no one may be deceived by the mentioned treatise. End of quote.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21771

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. The Permanent Committee for Scholarly Research and Ifta' has examined the fatwa request submitted to His Eminence Grand Mufti by Du`ah (plural of Da`y: caller to Islam) in the pilgrims' building in Jeddah Airport, representative of whom is the office manager/ `Aly ibn Yahya Al-Hakamy. The request was referred to the Committee by the Secretariat General of the Council of Senior Scholars as no. 6962 on 11/11/1421 A.H. Following is a statement of the question:

Workers who work for the pilgrims' luggage transportation office come from the Levant (the region covering Syria, Lebanon, Jordan, and Palestine) to work in the airport and perform Hajj as well. Actually, had not it been for Hajj, they would not have come. However, their work authority allows them to assume Ihram (ritual state for Hajj or `Umrah) and go to Makkah only on the 7th of Dhul-Hijjah, bearing in mind that they come at the beginning of Dhul-Qa`dah. Is it obligatory for them to go back to the Miqat (site for entering the ritual state for Hajj and `Umrah) to assume Ihram, or does the ruling of the residents of Jeddah apply to them? Please, be informed that some of them intend Ifrad Hajj (performing Hajj only) and thus remaining in the state of Ihram for such a long period causes them a lot of hardship.

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Having examined the fatwa request, the Committee gave the following answer: If the workers mentioned above came to Jeddah intending only to work and later it occurred to them to perform Hajj while in Jeddah, they should assume the state of Ihram from the place where they intended Hajj, i.e. Jeddah. However, if they came from their countries with the intention of both work and Hajj, they have to go back to the Miqat which they passed to assume Ihram from. This is based on the Prophet's (peace be upon him) Hadith on Miqats that states: (And these Mawaqit are for those living at those very places, and also for those who come through those places with the intention of performing Hajj and `Umrah.)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 21783

Q 1: My home is Makkah, but I am now on travel for work. I will be back during the days of Hajj (to perform it), but I want to enter Makkah without being in the state of Ihram (ritual state for Hajj or `Umrah) to be able to have sexual intercourse with my wife (residing there) before Ihram for Hajj. After that, I want to enter into the state of Ihram (for Hajj) directly from my house or after performing Ihram at At-Tan`im for`Umrah (lesser pilgrimage) then Tahalul (removal of the ritual state for `Umrah) [to enter into the state of Ihram for Hajj]. Is it valid for me to enter Makkah without Ihram by performing Ihram for Hajj from my house, but after having sexual intercourse with my wife first?

A 1: Generally speaking, a person who is coming to Makkah to perform Hajj or `Umrah and will be passing by a Miqat (site for entering the ritual state for Hajj or `Umrah) should perform Ihram from the Miqat whether from among the the residents of Makkah or not.

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This is according to the general Hadith of the Prophet (peace be upoin him) on Miqats, in which he says: ﴿And these Miqats are for those living at those very places, and also for those who come through those places with the intention of performing Hajj and 'Umrah.﴾ Therefore, when you want to perform Hajj or `Umrah, you should not pass the Miqat without entering into the state of Ihram. However, you can enter into an `Umrah-Ihram from the Miqat, and after performing `Umrah in Makkah make Tahallul from it, and have sexual intercourse with your wife, then enter into Ihram for Hajj.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 15347

Q 2: A man resolved the intention to perform Ifrad Hajj (performing Hajj only) passing by the Miqat (site for entering the ritual state for Hajj or `Umrah) of Yalamlam. After he had reached Makkah, he performed Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah). Then he went to Madinah to visit (the grave of the Prophet Muhammad) while he was in the state of Ihram (ritual state for Hajj or `Umrah). On his return from Madinah to complete the rituals of Hajj, he passed by the Miqat of Madinah, washed himself, put on the clothes of Ihram (clothing worn during the ritual state for Hajj and `Umrah) which he wore before and travelled to Makkah. This was before the Day of Tarwiyah (8th of Dhul-Hijjah). He then made Tawaf and Sa'y once again. What is the Shar`y (Islamically slawful) ruling on this, bearing in mind that he has completed all the rituals?

A 2: Whoever enters into the state of Ihram for Ifrad Hajj (performing Hajj only) passing by a Miqat (site for entering the ritual state for Hajj or `Umrah), has to perform only one Sa'y (going between Safa and Marwah during Hajj and `Umrah). His repetition of Sa'y once upon his arrival in Makkah and then after his visit to Madinah is Islamically unrequested, and there is no sin on him for having done so.

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May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16970

Q: What is the Miqat (site for entering the ritual state for Hajj and `Umrah) for entering into the state of Ihram (ritual state for Hajj or `Umrah) for the pilgrims and those who perform 'Umrah (lesser pilgrimage) from Nigeria?

A: Whoever wants to perform Hajj or 'Umrah, should wear Ihram (clothing worn during the ritual state for Hajj and `Umrah) at the Miqat by which he actually passes or comes from its direction when travelling by land, by sea or by air, from the five Mawaqit which the Messenger of Allah (peace and blessings of Allah be upon him) has specified as follows: Dhu Al-Hulayfah for people coming from Madinah and those who use the same route; Al-Juhfah for people coming from Al-Sham (the Levant) and Egypt and Morocco and those who take the same route; Yalamlam for people coming from Yemen, and those who followed the same route; Qarn-al-Manazil for people coming from Najd and those who used the same route; and Dhat `Irq for people coming from Iraq and those who use the same route. Concerning these specified these Mawaqit the Prophet Muhammad (peace and blessings of Allah be upon him) said: ﴾And these Mawaqit are for those living at those very places, and others who come through those places with the intention of performing Hajj or 'Umrah.﴿

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

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Fatwa no. 16334

Q: What is the ruling on a person who comes to Makkah during the Hajj season and finds a chance to perform Hajj but has not made the intention to perform it from the country he set out from? Is it permissible for this person to perform Hajj in this circumstance?

A: A person who comes to Makkah for work, visiting or similar purposes and then makes the intention to perform Hajj after his arrival in Makkah, is permitted to enter Ihram (ritual state for Hajj or `Umrah) for Hajj from the place where he resolves the intention of performing Hajj, even if his intention is formed while being in Makkah itself. If he makes the intention to perform Hajj when he sets out from his country and then enters Makkah during the months of Hajj, but without starting Ihram for Hajj, he should return to the Miqat (site for entering the ritual state for Hajj or `Umrah) by which he has passed to enter Ihram for Hajj from that place. If he enters Ihram beyond the Miqat, his Hajj is valid, yet he has to offer Dam (sacrificial animal offered as an atonement) to make up for the missed part of the ritual. The sacrificial animal should be slaughtered in Makkah and its meat should be distributed among the poor of the Haram (all areas within the Sacred Sanctuary of Makkah).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15076

All praise be to Allah Alone, and peace and blessings of Allah be upon the Seal of the Prophets, Muhammad.

The Permanent Committee for Scholarly Research and Ifta' has reviewed the correspondence sent to His Eminence the Chairman of the Committee from His Excellency Minister of Hajj and Endowments with an attached letter from Shaykh `Abdul-Latif Mukhtar President of the Islamic Union Association

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in Bandung, Indonesia, in which he requests a Fatwa to specify the destination of the Miqat (site for entering the ritual state for Hajj or `Umrah) for a group of pilgrims coming from Indonesia. The letter was referred to the Committee from the Secretariat General of the Council of Senior Scholars under no. 6003 and dated 16/11/1412 A.H. The question reads:

Firstly: In relation to the inquiries coming to us from some Muslim brothers from Indonesia who ask about the destination of the Miqat for a group of pilgrims coming from Indonesia .

Secondly: This subject is still an issue of controversy among Muslims in Indonesia and no final agreement concerning it has been reached yet. It is known that the majority of pilgrims from Indonesia follow the Shafi'i Madhhab. They agreed among themselves that Jeddah or Madinah can be a valid Miqat for them on the grounds that the place of the Miqat by which they pass is not clearly identifiable. However, the Islamic Union Association and its scholars are of the opinion that the place of the Miqat for pilgrims coming from Indonesia by airplane is Qarn al-Manazil. For the pilgrims coming with a ship, the Miqat is Yalamlam. This was indicated as such in the Hadith of Prophet Muhammad (peace be upon him) and reinforced by the decisions and recommendations of the Islamic Fiqh Academy of the Conference of the Islamic World in Jeddah .

After studying the Fatwa request, the Committee answered that the Miqat for pilgrims coming from Indonesia is the first Miqat by which they pass or travel parallel to it by land,

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by sea or by air. This is evidenced by the narration recorded by Al-Bukhari and others on the authority of Ibn Abbas (may Allah be pleased with him and his father) who said: ﴾The Messenger of Allah (peace be upon him) specified the place of the Miqat for people coming from Madinah to be Dhul-Hulayfah , for the people of Al-Sham (the Levant) to be Al-Juhfah , for the people of Najd to be Qarn Al-Manazil and for the people of Yemen to be Yalamlam These Mawaqit are for the residents of those very locations and others who come through them with the intention of performing Hajj or 'Umrah. For others, who do not pass through these (Mawaqit), their Miqat will be from the place where they set out for the journey. Even the people of Makkah, their Miqat is Makkah itself﴿ .

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his

family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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The third question of Fatwa no. 21294

Q 3: A man who intended to perform Hajj passed the Miqat (site for entering the ritual state for Hajj or `Umrah) in the evening of Dhul-Hijjah 7th and joined us at our group camp in the morning of Dhul-Hijjah 8th, the Day of Tarwiyah, having neither entered nor intended Ihram (ritual state for Hajj or `Umrah). On the Day of Tarwiyah after sunset, he went to Wadi Al-Sayl, the Miqat designated for the people of Al-Ta'if, which is his Miqat, entered Ihram and took off his Makhit (clothes sewn to fit body limbs). Afterward, he came to Mina while in the state of Ihram and attended Fajr (Dawn) Prayer with us. What is the ruling on this? Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah reward you.

A: Anyone who passes the Miqat while intending to perform Hajj without entering Ihram has committed a mistake. Yet nothing is required from the pilgrim in question for having gone back there and entered Ihram, as he did not have the intention to begin the ritual when he passed the Miqat and later he corrected his mistake.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 19542

Q: I am a government employee. I am deputized by my work administration in Riyadh to do some work in Jeddah over a period of two-to-four months. On leaving Riyadh to Jeddah I make the intention to perform make `Umrah (the lesser Hajj), without specifying the time to do so, due to my work circumstances...etc.

Our Eminence Shaykh! My question is: Should I enter into the state of Ihram (ritual state for Hajj or `Umrah) before setting out from Jeddah or should I go to the Miqat (site for entering the ritual state for Hajj or `Umrah) and enter into the state of Ihram there. I noticed that many of my work colleagues enter into the state of Ihram while in Jeddah at the place where we live, and then go to Makkah to perform `Umrah. Therefore, I want Your Eminence to answer this question. May Allah add this to the record of your good deeds!

A : Whoever comes to Jeddah with the intention of performing `Umrah, it is obligatory on him to enter into the state of Ihram at the Miqat by which he passes on his way. It is not permissible for the person to go beyond it without entering into the state of Ihram. No one should enter into the state of Ihram in Jeddah except its residents or the one who pass by it while intending to perform `Umrah or Hajj. If one passed the Miqat (site for entering the ritual state for Hajj and `Umrah) on his way to Jeddah without entering into the state of Ihram due to some work or impediments, he should, if he wanted to enter into the state of Ihram for `Umrah, go back to the Miqat by which

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he has passed while intending to perform `Umrah and enter into the state of Ihram thereat.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14120

Q: During the Ramadan vacation of the year 1410 A.H, my husband and I intended to move from Khamis Mishit to Jeddah to enjoy ourselves and perform `Umrah (lesser pilgrimage). Our plan was to go to Jeddah for a walk and then perform `Umrah. This was our set intention when we left home. In view of this, we headed on Thursday to Jeddah where we stayed for two days, then we entered Ihram (ritual state for Hajj or `Umrah) from Jeddah and then went to Makkah Al-Mukarramah to perform `Umrah. Praise be to Allah who blessed us to perform it, then we returned to Jeddah. I must add that I menstruated while on the way to Jeddah. Then I was purified after staying in Jeddah. We had our walk and then we performed `Umrah.

The question is: Is our `Umrah valid? If it is not valid, how should we consider it and what is required to make it up? If, for example, a Fidyah (ransom) is required but we failed to offer it because of our need to depart, is this permissible? This issue is not clear to us; moreover, we find divergent opinions on what to do and we hope that Your Eminence would give us a beneficial answer. May Allah safeguard you!

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A: The `Umrah you performed is valid; yet each of you is required to slaughter a sacrificial animal meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah to be distributed among the poor and the needy there. This is because you passed the Miqat (site for entering the ritual state for Hajj and `Umrah) without entering Ihram, while having intended to perform `Umrah when you were in your home country.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14186

Q: I accompanied one my relatives from Riyadh to the city of Jeddah to re-visit his doctor, and before I left the city of Riyadh, I intended to perform `Umrah (lesser pilgrimage) after finishing with the re-examination. While I was staying at one of my relatives in Jeddah I asked him about the way of Al-Sayl to enter Ihram (ritual state for Hajj or `Umrah) from there. My relative who lives in the city of Jeddah advised me to enter Ihram from his home, for he said that it is permissible to enter it from his home in Jeddah. Accordingly, my friend and I entered Ihram from Jeddah. Is the `Umrah that my friend and I performed valid? Please answer us. May Allah benefit you!

A: If the case is as mentioned, you should have entered Ihram from the Miqat (site for entering the ritual state for Hajj or `Umrah), which, in your case, is Al-Sayl. You mentioned that you entered Ihram from Jeddah; consequently, you have left out a rite, namely Ihram from the Miqat. Therefore, you have to offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah), which is a sacrificial animal meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims)

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to be slaughtered at Makkah and distributed among the poor and needy there. If you are unable to do that, you should observe Sawm (Fasting) for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13866

Q: I traveled from Najd after Ramadan 1373 A.H. to perform Hajj. I was ignorant of the rituals of Hajj, so when I arrived at Mahd ad-Dahab, near Al-Madinah Al-Munawwarah, I took a car to Jeddah through `Asfan but I did not enter the state of Ihram (ritual state for Hajj or `Umrah) and I did not pass by Makkah. When I arrived at Jeddah, I entered the state of Ihram and performed `Umrah (lesser pilgrimage). Later, I returned to Jeddah till the time of Hajj. I entered Ihram at Jeddah for Hajj. After arriving at Makkah Al-Mukarramah on 7/12/1373 A.H., I passed over Makkah and Mina. I offered Zhuhr (Noon) Prayer on the eighth day of Dhul-Hijjah in Masjid Namirah in `Arafah and I spent the night there. I witnessed the whole Day of `Arafah (9th of Dhul-Hijjah) in `Arafah and went along with the people.

Do I have to make Kaffarah (expiation) for passing the Miqat (site for entering the ritual state for Hajj or `Umrah) and staying the eighth and the ninth days of Dhul-Hijjah in `Arafah? Please guide me. May Allah reward you with the best!

A: You must pay Fidyah (ransom) for passing the Miqat without entering Ihram. This is done by slaughtering a sheep

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in Makkah and distributing its meat to the poor in the Haram (the Sacred Mosque in Makkah). If you cannot afford to do this, you have to fast ten days. You do not have to offer anything for the additional night you spent in `Arafah in Mina.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 14638

Q1: On Monday 27/11/1411 A.H., I went to Jeddah to meet my parents who were coming from Egypt to perform Hajj. I also intended to perform Hajj on behalf of my deceased father-in-law as I have performed obligatory Hajj for myself. Furthermore, I intended to perform Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) because of my long stay at Makkah. I took a bus to Jeddah intending to enter the state of Ihram (ritual state for Hajj or `Umrah) from the Miqat (site for entering the ritual state for Hajj or `Umrah) called Yalamlam, the Miqat for the people of Yemen and those coming from the south. I was overcome by sleep and the driver did not stop at the Miqat and I woke up after we had passed it. So, I entered Jeddah without Ihram. I met my parents and accompanied them to Makkah and I stayed for about one week without entering the state of Ihram or performing any of the Hajj rituals. I asked a shaykh in Al-Haram (the Sacred Mosque in Makkah) and he said that if I did not enter Ihram until the time of my question, I would have to go back to the Miqat to enter Ihram and no Fidyah (ransom) was due

upon me. However, if I had already entered Ihram, I would have to pay Fidyah for not entering Ihram from the appointed Miqat.

Moreover, I asked another shaykh who told me that the religion is easy and not difficult and that I have to leave the outskirts of Makkah and spend the night there, then enter Ihram from any given Miqat, such as Al-Tan`im. I have read in books that Al-Tan`im is only for `Umrah. Some people told me that I have to do as the people of Makkah do because I stayed in Makkah for more than a week. So I can enter Ihram from my house in Makkah. Accordingly, I entered Ihram on the seventh day of Dhul-Hijjah to perform Ifrad Hajj (performing Hajj only). Hence, I completed all the rituals required. Do I have to pay Kaffarah (expiation)? Please guide me as some shaykhs said that I must offer Fidyah. May Allah benefit you!

A: You must offer Fidyah for passing the Miqat without Ihram. This is done by slaughtering a sheep and distributing its meat in Makkah to the poor in Al-Haram. If you cannot afford to do this, you have to fast ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18781

Q: I staying in Abha. My wife and I intended to perform Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between). Boarding the airplane, we assumed Ihram (ritual state for Hajj or `Umrah) intending `Umrah while over the Miqat (site for entering the ritual state for Hajj or `Umrah). We then arrived in Jeddah to meet

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my father who was coming from Cairo and he was also in the state of Ihram for `Umrah having intended to perform Tamattu` Hajj. We left our three children with our relatives in Jeddah on Monday, Dhul-Hijjah 4th, and headed for Makkah. After performing `Umrah, we ended the state of Ihram for it and went to Madinah to greet the Prophet (peace be upon him) and then went back to Jeddah on Tuesday Dhul-Hijjah 5th at noon. My father, my wife and I spent Friday Dhul-Hijjah 8th in Jeddah with my children. After Jumu`ah (Friday) Prayer, we assumed Ihram for Hajj from Jeddah and left our children again in Jeddah. We then performed Hajj rituals in succession and each of us slaughtered the Hady (sacrificial animal offered by pilgrims) that was due because of Tamattu`. Does my, my wife's and my father's assuming Ihram from Jeddah for Hajj involve any infringement? Are we liable for anything else? May Allah reward you with the best.

A: Each of you is liable for a Hady for not assuming Ihram from the Miqat of Madinah when returning from there as you intended to perform Hajj while coming back. The Hady is a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered in Makkah and distributed among its poor inhabitants.

Moreover, it is permissible for someone who is traveling to Madinah to have the intention of visiting Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah) and offering Salah (Prayer) therein. Greeting the Prophet (peace be upon him) and his two Companions (Abu Bakr and `Umar - may Allah be pleased with them both) should be done concomitantly. In this regard, it is impermissible to intend - by visiting Madinah - to greet the Prophet (peace be upon him) and his two Companions, because the Prophet (peace be upon him) is authentically reported to have said: (People are not to travel except to three Masjids (mosques): Al-Masjid Al-Haram (the Sacred Mosque in Makkah),

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my Masjid (in Madinah) and Al-Masjid Al-Aqsa (the Aqsa Mosque in Jerusalem).)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 17454

Q: I intended to perform `Umrah (lesser pilgrimage) from my residence in Al-Bahah, and I took the bus heading to Makkah. We were about twenty people heading to Makkah with the intention of performing `Umrah, and the rest of the passengers were also about twenty people heading to Jeddah in the same bus. When we arrived at the Masjid located in the Miqat (site for entering the ritual state for Hajj or `Umrah) we asked the driver to stop at the Miqat for making Ihram (ritual state for Hajj or `Umrah), but he continued driving without stopping at the Miqat. Some passengers supported him in his act claiming that they have their families with them and they are heading to Jeddah. We protested and complained that we wanted to perform Ihram and we know that we are not allowed to pass by the Miqat without making Ihram thereat. However, the driver, who was a Pakistani, said: "I have no knowledge about it". Some passengers encouraged him to carry on his journey. We asked the driver to stop at the police station, and this was to place a complaint against him, but he continued driving in the direction of Makkah. It was morning and we passed the Miqat by a long distance. He went on driving until he reached Makkah and took us to Al-Haram (The Sacred mosque in Makkah) where he announced: This is the stop for those who will get off in Makkah and after that the coach will head directly to Jeddah. We called the police and we all,

the twenty people heading for `Umrah, got off the bus. While we were discussing the issue with the police, who was also busy in organizing the traffic beside Al-Haram, the driver drove off with the other passengers heading to Jeddah and he got quickly far away from us. thirteen people among us gathered together and hired a bus and went back to the Miqat located at Muharram Valley. We all made Ihram and came back to Makkah to perform `Umrah. Is what we did right? Is our `Umrah complete in this case, or do we have to do anything?

Another question is regarding a colleague who performed Hajj (pilgrimage) last year and a female pilgrim authorized him to slaughter Hady (sacrificial animal offered by pilgrims) on her behalf, giving him a sum of money for this purpose. However, due to the constraint of his time during pilgrimage he left Makkah and went back to his work without slaughtering the Hady. Some friends advised him that he should slaughter the Hady during his pilgrimage this year; that he would discharge himself from this duty at the very time and place of pilgrimage. My question is: Does he have to do that, or can he slaughter the Hady in the nearest possible time and place in order to fulfill the obligation entrusted to him by this female pilgrim? Please provide us with a correct opinion regarding this issue, may Allah benefit you.

A: It was incumbent upon you to make Ihram upon passing by the Miqat while you were in the bus. It was not necessary to get off the bus to make Ihram, and so your passing by the Miqat without making Ihram was a mistake. But since you went back to the Miqat and made Ihram thereat, then the obligation has been fulfilled and there is no sin on you.

As for the person who was deputized to slaughter the Hady and did not slaughter it, he made a mistake

by his negligence, and he should hasten to slaughter the Hady in Makkah and distribute its meat there in order to make up for the missed slaughtering. If he can not go to Makkah then he should deputize someone to slaughter it in Makkah. Otherwise, he should return the money to the pilgrim who deputized him and tell her that he did not slaughter it so that she may deputize another person to slaughter it there.

We ask Allah for success. May peace and blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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First question of Fatwa no. 16353

Q 1: I am from the residents of Al-Madinah Al-Munawwarah When I wish to perform `Umrah (lesser pilgrimage) I make the intention for `Umrah from my house, then I put on the Ihram clothes and I go to the Miqat (site for entering the ritual state for Hajj or `Umrah) of " Abar `Ali". I perform two Rak'ahs (unit of Salah) and then I go to Makkah. However, some people said to me: If you put on the Ihram clothes while in your house, it will suffice you and you need not to go to the Miqat, because you are from the residents of Al-Madinah. What is the legal opinion regarding this?

A: Ihram should be made from the Miqat which was specified by the Messenger of Allah (peace be upon him). The Miqat for the people of Madinah is Dhu Al-Hulayfah known as " Abar `Ali". Ihram means: the intention of starting the rituals. But the act of bathing oneself and putting on the Ihram clothes devoid of the intention is not Ihram; rather, it is sign of getting ready for Ihram. Therefore, you are allowed to bathe yourself before you set out from Madinah and put on the Ihram clothes. When you arrive at the Miqat, you make the intention for Ihram

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and make Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah). It should be noted that praying two Rak'ahs before Ihram is optional according to the view of some scholars, and it is not an obligation. Thus, if you offer them you get the reward, and if you do not there is no sin on you and your Ihram will be valid, Allah Willing.

We ask Allah for success. May peace and blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Fatwa no. 18637

Q 1: A woman says that the monthly period came to her during the Blessed Month of Ramadan and lasted for four days, though her regular monthly period usually lasts for seven days. On the sixth day she performed the after-menstruation Ghusl (full ritual bath) after the blood had ceased on the fifth day. Having performed the after-menstruation Ghusl on the sixth day, she made Ihram (ritual state for Hajj or `Umrah) for `Umrah (lesser pilgrimage) with the intention to perform `Umrah and offered the Zhuhr (Noon) prayer in her house located in the district of Al-Bahah. From there she headed along with her family towards Makkah Al-Mukarramah to commence the rituals of `Umrah. Upon their arrival at the Miqat (site for entering the ritual state for Hajj or `Umrah) of "Muharram Valley" at 5 o'clock p.m, she noticed the existence of traces of the monthly period in the form of dark brown blood. As such, she was not quite sure of her ritual purity, and therefore she made the intention to perform `Umrah from the Miqat when she is sure of her purity; that is, she delayed the start of `Umrah until she sees she is ritually pure. Two days after their arrival at Makkah, she was certain about her ritual purity and accordingly she made Ihram for performing `Umrah from the apartment in Al-Haram and performed `Umrah.

Is her `Umrah valid in this case? What should she do if her `Umrah is invalid? Kindly provide us with the legal opinion on this question. May Allah benefit you.

A: If the menstruating woman intended to perform `Umrah and made Ihram for it from the specified Miqat, but she delayed Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) until she becomes ritually pure from her menstruation, then her `Umrah is valid and there is no violation in this act. But, if she delayed the intention of making Ihram for `Umrah until she has become ritually pure in the apartment in Makkah and then intended Ihram from the apartment, then her `Umrah is also valid, but she has to offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) on account of her negligence of making the intention for Ihram at the Miqat. Dam is to offer a sheep which suffices for Ud-hiyah (sacrificial animal offered by non-pilgrims). It should be slaughtered in Makkah and its meat be distributed among the poor therein.

We ask Allah for success. May peace and blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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First question of Fatwa no. 18637

Q 1: A person went to perform Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between). After completing the rituals of `Umrah (lesser pilgrimage), he wanted to go to Madinah for a visit the Prophet's grave. What should he do when he comes back? Should he enter Al-Haram (the Sacred Mosque in Makkah) again wearing his regular clothes and then make Ihram (ritual state for Hajj or `Umrah) for Hajj along with the people when its time starts, or should he enter while in the state of Ihram and base his Tamattu` Hajj on the new `Umrah?

A: Whoever travels to Madinah after performing `Umrah to visit Al-Masjid Al-Nabawy Al-Sharif (the Prophet's Mosque in Madinah) and wants to go back to Makkah to perform pilgrimage as a Mutamatti` should, upon passing by

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the Miqat of Al-Madinah, make Ihram again for a new 'Umrah or for performing Hajj from that Miqat. Having done so, he should remain in the state of Ihram until he completes his pilgrimage. In all cases, one should not pass by the Miqat without making Ihram, as long as he is intending to perform pilgrimage. This is safer against falling into any violation of the rituals.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: Some people come to perform Hajj (pilgrimage) and after completing the `Umrah (lesser pilgrimage) of Tamattu` (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) they wish to perform another `Umrah on behalf of one of their parents. What should they do in this case ?

A: Whoever performs Ihram for `Umrah as a Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) awaiting the time of Hajj, then it is better for them after completing `Umrah to stay in Makkah until the time of Hajj starts at which time they should make Ihram for Hajj and should not commence any further `Umrah before Hajj. Upon completing Hajj, there is no harm to perform another `Umrah, where they make Ihram from Al-Tan`im or from any other Miqat. If one performs another `Umrah on behalf of one of his dead parents or on behalf of those incapable of performing `Umrah due to old age or due to a chronic disease or due to other similar excuses, then there is no harm in performing it. This is based on the general application of Prophet Muhammad's (peace be upon him) saying: ((The performance of) 'Umrah after 'Umrah is an expiation for the sins committed between them. And the reward of Hajj Mabrur (Hajj accepted by Allah when performed sincerely and free of sin) is nothing save Paradise.) Agreed upon its authenticity.

We ask Allah for success. May peace and blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Fatwa no. 16763

Q: My wife and I performed Hajj (pilgrimage) in 1411 A.H. We

departed from Khamis Mishit heading to Bayt Allah Al-Haram (the Sacred House of Allah in Makkah). We made Ihram from the Miqat (site for entering the ritual state for Hajj or `Umrah) of "Yalamlam" and then we went to Jeddah, where my maternal aunt lives in order to leave my nursing son, who was not yet six months old, with her. Afterwards, we performed Hajj. Having made the major Tahallul (final removal of the ritual state for Hajj and `Umrah, after performing the final obligatory circumambulation of the Ka`bah for Hajj) we left Makkah heading to Jeddah in order to nurse the child and to make sure that everything is fine with him. On the same day before sunset we went back to Mina and completed rest of the rituals of Hajj: We threw the pebbles (at the pebble-throwing area during Hajj) and performed Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). My question is: is our Hajj valid in this way, or do we have to offer a Fidyah (ransom)?

A: If the situation is as you have mentioned in your question, then you are not obligated to offer any Fidyah (ransom), because you did not commit any of the violations the Hajj rituals and you did not neglect an obligation.

We ask Allah for success. May peace and blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 14109

Q: I present to your Eminence this question about my two female widowed cousins (Thalibah) and (Halibah) who passed away before they could perform the obligatory Hajj (pilgrimage). This year, 1410 A.H., I hired two good people to perform Hajj on their behalf, and I have no doubt about these two hired people's faith. The one who performed Hajj on behalf of the first one, "Thalibah", is "Hussein" who took a paper with the name of the person on whose behalf he performed Hajj. As for the second one "Halibah",

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the one who performed Hajj on her behalf is called "Yahya" who did not take a paper with the name of "Halibah" relying on his knowledge of her name, since he belongs to the same family and the same tribe. The two pilgrimages occurred this year 1410 A.H. As I said earlier, the two people mentioned above are from the same tribe of these two women on whose behalf they performed Hajj and their faith is sound. By Allah's blessing, both headed to Hajj, however, each one of them traveled on his own in a car to perform the rituals and they did not meet each other until after `Eid-ul-Adha (the Festival of the Sacrifice) when each one of them took a paper to write the name of the one on whose behalf he has performed Hajj. Now each one of them said: I performed Hajj on behalf of "Thalibah": I made the intention of Ihram (ritual state for Hajj or `Umrah), Tawaf (circumambulation of the Ka`bah), standing at `Arafah and throwing the pebbles at the Jamrat as performing Hajj on behalf of "Thalibah". As such, "Halibah" was deprived from the reward of Hajj, and the two people performed Hajj on behalf of the same person, i.e. "Thalibah". As for "Hussein", he took a paper with the name of "Thalibah" before going to Hajj and he had it with him during the rituals. But the second man made joint intention for Hajj and `Umrah (lesser pilgrimage) making Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between), but he forgot completely about the name of "Halibah", and therefore, he made the intention stating the name of "Thalibah" instead. He was confused and thought that he was to perform Hajj on her behalf, because they are two sisters and he did not know that "Hussein" took the name of "Thalibah" in the beginning...etc.

Our Eminent Shaykh. Please give us the Fatwa regarding the unperformed Hajj of "Halibah"? How should the pilgrim make the intention for Hajj, and what should he do in relation to this woman in the future or in the present time?

A: If the situation is as you have mentioned, then performing Hajj on behalf of "Thalibah" and on behalf of "Halibah" is valid, and the forgetfulness of the one who performed Hajj on behalf of "Halibah" when erroneously making the intention to perform Hajj in the name of "Thalibah" does not jeopardize his performance of Hajj on behalf of "Halibah". The crucial factor is the intention of the one who paid the money when commissioning the person to perform Hajj on behalf of "Halibah",

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Prophet Muhammad (peace be upon him) said: ﴿Actions are judged by the intentions, and every person will be reward according to what he has intended.﴾ .

We ask Allah for success. May Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

Permanent Committee for Scholarly Research and Ifta'

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First and second questions of Fatwa no. 15220

Q1: I am a Saudi woman who performed obligatory Hajj (pilgrimage) some years ago. During my Hajj, standing at `Arafah coincided with Friday. After one or two years it was said to me: Next year, Hajj will coincide with Monday, and according to a Hadith attributed to the Messenger (peace be upon him): Whoever performs Hajj twice and his standing at 'Arafah coincides with Friday and Monday, the reward of his Hajj will be equal to the reward of a hundred times of Hajj wherein standing at 'Arafah occurs on a day other than these two days. Therefore, I desired to obtain this great reward, and I set out to perform Hajj. On the way to Hajj it was said to us: Hajj will not coincide with Monday this as we were expecting. Then I asked: Is it allowed for me to change my intention of Hajj and make it on behalf on my late father who was killed before he could perform Hajj? I was informed that there is no prohibition to do that, and therefore, I made the intention of Hajj to be on behalf of my father in the place of his obligatory Hajj. However, I am in doubt regarding the legality of this shift in the intention. I also authorized one of my Mahrams (spouses or unmarriageable relative) to throw the pebbles at the Jamrat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) after I had thrown them the first time. My questions are as follows:

1- What is your Eminence's opinion regarding modifying the intention of Hajj to be on behalf of my late father?

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2- If you have any comments, please guide me to what I should do.

3- What is your Eminence's view regarding authorizing one of my Mahrams to throw the pebbles at the Jamrat after my initial throwing of them in the first time ?

4- Please provide me with a correct opinion concerning what I should do, keeping in mind that I performed Hajj twice some years ago.

A: First: We have not come across any authentic Hadith from the Prophet Muhammad (peace be upon him) regarding a special virtue of the Hajj which coincides with Friday and Monday, except that Friday is a weekly feast for Muslims. If Hajj falls on it, then it will conform to the Hajj of the Prophet Muhammad (peace be upon him). Thus, whoever performs Hajj on this day will obtain the virtue of Friday, the virtue of the Day of `Arafah and the virtue of conforming to the Hajj of the Prophet Muhammad (peace be upon him).

Second: It is allowed to modify the intention when performing Hajj, from being on yourself to performing it on behalf of your father, as long as this modification of intention takes place before making Ihram (ritual state for Hajj or 'Umrah) of Hajj for yourself. But, if the change of intention happened after making Ihram of Hajj for yourself, then this Hajj will not be counted as being on behalf of your father; rather, it will count as Hajj on your behalf. We pray to Allah to accept it from you.

Third: It is allowed for you to authorize your Mahram to throw the pebbles at the Jamrat on your behalf, if it is very hard on you to throw them.

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Q2: I am a Saudi citizen serving in the civil police force, Division of Public Security. One night, I was patrolling an area with a group of some associates and we found

some Qat (Khat: leaves and buds that are habituating stimulants when chewed or used as a tea) smugglers who had some donkeys, may Allah honor you, laden with Qat. We confiscated the donkeys from them along with their loads and handed them over to the specialized authorities responsible for such cases. The authorities in turn burned the Qat and returned the donkeys to us and gave us permission to sell them in the market. We sold these animals and divided their price among us. My father passed away before he could perform the obligatory Hajj (pilgrimage). I desired to finance Hajj on behalf of my father from my own money, but I was short of 600 hundred Riyals. Therefore, I covered the shortage of the cost of this Hajj from the money of the donkeys which we sold. My question is:

1- What is your Eminence's opinion regarding the validity of this Hajj?

2- If you have some observations, what is your advice to us? May Allah reward you well.

A: If the authorities gave you the donkeys as an incentive, then there is no harm if you have spent this money on Hajj on behalf on your late father. This is because confiscation of the donkeys from their owners is a disciplinary punishment for them.

We ask Allah for success. May Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Fatwa no. 15402

Q: Some people say: If someone wants to perform Hajj (pilgrimage) for the first time, this Hajj has to be preceded by 'Umrah (lesser pilgrimage) or one should perform Hajj as Mutamatti' (pilgrim performing 'Umrah during the months of Hajj, followed by Hajj in the same year with a break in between). If he does not do that and, instead, performs Hajj as Mufrid (pilgrim performing Hajj only), then his Hajj will be invalid. Please explain the true ruling regarding that.

A: There is no doubt that 'Umrah is an obligation. However, its obligatory status does not require it be performed before the obligatory Hajj. Thus, there is no prohibition to perform Hajj in one year and 'Umrah in another, and one is not required to perform his Hajj as Mutamatti'. Hence, if one performs the obligation of Hajj as Qarin (pilgrim combining Hajj and 'Umrah without a break in between), Mufrid or Mutamatti', it will suffice him. Nevertheless, Tamattu' Hajj ('Umrah during the months of Hajj followed by Hajj in the same year with a break in between) is the best type of Hajj for the one who has not brought the Hady (sacrificial animal offered by pilgrims) with him.

We ask Allah for success. May Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Fatwa no. 16236

Q: My father intended to perform Hajj (pilgrimage) in 1402 A.H., but a dispute arose between me and one of my relatives, and as a result, my father cancelled his plan to perform Hajj during that year and he died without performing it. However, the Hajj which he intended to perform was not the obligatory Hajj for him, since he had already performed Hajj in the past. What should be done regarding this situation? Please provide me with a legal opinion on what I may do on behalf of my father.

A: If one intends to perform voluntary Hajj and then changes his mind before making Ihram,

there is no blame on him. Accordingly, there is no blame on your father with regard to what you have mentioned.

We ask Allah for success. May Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Fatwa no. 17974

Q: Last year, I went to perform the obligatory Hajj and I made the intention to perform Ifrad Hajj (performing Hajj only). However, I took off Ihram (clothing worn during the ritual state for Hajj and `Umrah) and shortened some of my hair before staying for some time in `Arafah. Please enlighten me as to what I should do, may Allah benefit you.

A: If your shortening of your hair and taking off your Ihram happened after you had performed Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah), this is considered as Tahallul (removal of the ritual state for Hajj and `Umrah) following `Umrah. Accordingly, you are considered as Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between), and you should offer a Hady (sacrificial animal offered by pilgrims), due to the Saying of Allah (Exalted be He): ﴾Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qirân), he must slaughter a Hady such as he can afford﴿ which you should slaughter now in Makkah to make up for missing it during the Hajj time. However, if you cannot afford to offer a Hady, you should observe Sawm (fast) for ten days. On the other hand, if you did not perform Tawaf and Sa`y before shortening your hair, this is considered a violation of a prohibition, which you are excused from because of your ignorance of the ruling, and it will not affect the validity of your Ifrad Hajj. Also, you are not required to offer Fidyah (ransom, i.e., sacrificial animal) according to the correct scholarly opinion.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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The first, second and third questions of Fatwa no. 17730

Q 1: I went to perform the obligatory Hajj; upon my arrival at the Miqat (site for entering the ritual state for Hajj or `Umrah), I made the intention to perform Qiran Hajj (combining Hajj and `Umrah without a break in between). I was unaware that Qiran means the combination of both Hajj and `Umrah. I just said Qiran. Is my Hajj valid? Please keep into consideration that I read about Hajj, but I did not pay attention to this point.

A: The `Umrah which a Qarin (pilgrim combining Hajj and `Umrah without a break in between) performs is included in their Hajj, and thus, it is sufficient to perform one Tawaf (circumambulation of the Ka`bah) and one Sa`y (going between Safa and Marwah during Hajj and `Umrah) for both Hajj and `Umrah along with offering the Fidyah (ransom, i.e., sacrificial animal). Accordingly, if you did that, your Qiran would be valid. It must be clarified that Qiran does not mean that `Umrah is independent from Hajj as understood from your question. However, if you did not make the intention of performing `Umrah along with Hajj, and you intended only to perform Hajj, then you need to perform `Umrah whenever Allah makes it possible for you, provided you have not performed `Umrah before.

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Q2: A young married women performed Hajj (pilgrimage) with us. She was Mutabarrijah (a woman who makes a public display of her charms or adornment) and she was very beautiful. I had some temptatious desires due to my looking at her, but I did not do anything to her and never touched her with lust. I just kept thinking of her because of her beauty beautiful. But I only remember that I placed my hand on her shoulder, as I used to think of her, to protect her from the crowdedness. Am I sinful for this act of mine? Please provide me with a legal opinion. May Allah benefit you.

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A: It is an obligation upon one in the state of Ihram (ceremonial state for Hajj or 'Umrah), and should everyone else, to lower their gaze from what Allah has prohibited. This obligation is more emphasized in the case of the Muhrim (pilgrim in the ritual state for Hajj and 'Umrah), because he has engaged in this honored state of Ihram. Allah (Exalted be He) says: ﴾So whosoever intends to perform Hajj therein (by assuming Ihrâm), then he should not have sexual relations (with his wife), nor commit sin, nor dispute unjustly during the Hajj.﴿ Therefore, you must ask Allah for forgiveness for what you have done. Allah Willing, your Hajj is valid.

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Q3: During Tawaf-ul-Wada' (circumambulation of the Ka'bah on leaving Makkah) I became ill and was unable to complete it, while the rest of my friends completed their Tawaf. After they finished I went with one of them to complete my Tawaf when I felt betters. However, I missed one round of the Tawaf-ul-Wada', and I did not realize it until I returned to my country. Am I obligated to offer Fidyah (expiation) or anything else?

A: If you are sure that you missed one round of Tawaf-ul-Wada', then you need to offer Fidyah; namely, slaughtering a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distributing its meat among the poor of Al-Haram (all areas within the Sacred Sanctuary of Makkah). But if you cannot offer the Fidyah, then observe fasting for ten days.

We ask Allah for success. May Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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(Part No. 10; Page No. 127)

Fatwa no. 17672

All praise be to Allah Alone. May Peace and Blessings of Allah be upon Muhammad, the Last of the Prophets. To Proceed: The Permanent Committee for Scholarly Research and Ifa' has reviewed what was presented to his Excellence, the Grand Mufti, from Shaykh Saleh Al-Atram, the Fatwa which was referred to the Permanent Committee through the Secretariat General of the Council of Senior Scholars, numbered "5473", dated: 27/12/1414. His Eminence asked about the one who made Ihram (ceremonial state for Hajj or 'Umrah) of Hajj (pilgrimage), then changed it to 'Umrah (lesser pilgrimage) and then returned to his country without performing Hajj.

After studying the Fatwa, the Committee answered saying that whoever makes Ihram for Hajj as Mufrid (pilgrim performing Hajj only) or as Qarin (pilgrim combining Hajj and 'Umrah without a break in between), and then changes the intention of Ifrad Hajj (performing Hajj only) or that of Qiran Hajj (combining Hajj and 'Umrah without a break in between) to make Tamattu' Hajj ('Umrah during the months of Hajj followed by Hajj in the same year with a break in between), then it is not allowed for him to leave Hajj. He has to perform Hajj during that year, because by making Ihram for Ifrad Hajj or for Qiran Hajj one has obligated himself to complete the performance of Hajj. Allah (Glorified and Exalted be He) says: ﴿And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh.﴾ .

It is noted that permitting him to change his mind from Hajj to 'Umrah does not absolve him from the obligation to perform Hajj, but it is just for the sake of facilitation and easiness and to perform the complete rituals of 'Umrah and Hajj. If one did not manage to perform Hajj during that year, then one has to perform it the following year and repent to Allah, if the delay of its performance was not due to a legal excuse.

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It was reported from Shaykh-ul-Islam Ibn Taymiyyah (may Allah be merciful with him) in his book titled "Majmu'ul-Fatawa, part 26, page 58" that he said: "If he, namely, the one who has made Ihram for Hajj as Mufrid wants to change Hajj into 'Umrah only, then this is, unquestionably, not allowed because changing to 'Umrah is only allowed for the one whose intention is to perform Hajj after 'Umrah" End of quote.

We ask Allah for success. May Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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Fatwa no. 18394

Q: What is the ruling on a woman who menstruates during the Hajj period? Can she perform all the Hajj rituals? Is she obligated to perform Ghusl (full ritual bath) to perform these rituals? Or are there certain rituals which she cannot perform, and how can she make up for them? May Allah reward you with the best.

A: If a woman menstruates while intending to perform Hajj, she should enter Ihram (ritual state for Hajj or `Umrah), remain in the state of Ihram and do what the pilgrims do of staying for some time in `Arafah, spending the night in Muzdalifah and Mina and throwing the pebbles at the Jamarat (stone pillars marking the pebble-throwing areas). However, she should not make Tawaf (circumambulation of the Ka`bah) until she becomes pure and performs the after-menstruation Ghusl.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 18361

Q: I would like to inform you, our Eminent Shaykh, that I went to perform the obligatory Hajj (pilgrimage) in 1415 A.H., intending to perform Hajj as Mufrid (pilgrim performing Hajj only) and I did not perform 'Umrah (lesser pilgrimage) during the Sacred Months. However, I performed several 'Umrah during the normal days outside the sacred months. But some people told me that I should perform 'Umrah during the Sacred Months. Please provide me with the legal opinion concerning this matter. May Allah guard you and reward you for all your goodness.

A: The claim that you have to perform 'Umrah during the Sacred Months does not have an origin in the pure legislation of Islamic Law; but it is merely talk without knowledge.

We ask Allah for success. May Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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First question of Fatwa no. 18368

Q1: I live in Jeddah and I desire to go with my family to perform Tamattu' Hajj ('Umrah during the months of Hajj followed by Hajj in the same year with a break in between). Is it possible to perform 'Umrah during the month of Shawwal or Dhul-Qi'dah and then go back to Jeddah to resume my job, as my work requires continuous traveling, and then go to Mina on the eighth of Dhul-Hijjah? Also, if I return to Jeddah and my boss does not permit me to go to

(Part No. 10; Page No. 130)

Hajj, while I have already performed 'Umrah with the intention of performing Hajj after it, what should I do?

A: If you have entered into the state of Ihram (ceremonial state for Hajj or 'Umrah) for performing 'Umrah (lesser pilgrimage) during the Sacred Months intending to follow it with Hajj, and then you travelled to your home town with the intention of returning to perform Hajj during the month of Dhul-Hijjah, and before you enter into the state of Ihram for Hajj your boss did not consent you to go to Hajj, then there is no sin on you. This is because one is bound to perform Hajj once he has entered into the state of Ihram for it and not by one's mere intention to perform Hajj during this year or another..

We ask Allah for success. May Peace and Blessings of Allah be upon our Prophet Muhammad, upon his family and his Companions.

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First Question of Fatwa no. 18344

Q1: In the beginning of the blessed Month of Ramadan, I went to perform 'Umrah (lesser pilgrimage), and upon my arrival at the Miqat (site for entering the ceremonial state for Hajj or 'Umrah) I bathed, put on the Ihram clothing (garment worn while in the ceremonial state for Hajj or 'Umrah), performed two Rak'ahs (units of Salah) and then headed for Makkah Al-Mukarramah. On my way, I remembered that I did not pronounce the intention for Hajj or the Talbiyah (Here I am O Allah to perform 'Umrah) at the Miqat, thus I started reciting Talbiyah as soon as I remembered. Is my 'Umrah valid, or is it lacking anything in this case? Please provide us with a complete answer, may Allah be merciful to you.

A: Entering into the state of Ihram is fulfilled by the intention to begin the rites, and pronouncing the intention or Talbiyah upon putting on the Ihram garment is not obligatory, though it is recommended to do so. Therefore, if the situation is as you have mentioned, then - Allah Willing - your 'Umrah is valid.

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Fatwa no. 18843

Q: I came to the Kingdom (of Saudi Arabia) by plane and I made the intention for 'Umrah (lesser pilgrimage) at the Miqat (site for entering the ceremonial state for Hajj or 'Umrah) while flying over it. Upon our arrival to Jeddah Airport, I found my husband waiting for me and he then took me to a hotel in Jeddah for rest. Due to being tired from the journey, as he had arrived in Jeddah after traveling all night, he told me that he was unable to go to Makkah and - Allah Willing - after two or three weeks we would go to Makkah to perform 'Umrah, and I obeyed him. After three weeks, we entered into Ihram (ceremonial state for Hajj or 'Umrah) from the Miqat and I performed 'Umrah perfectly, all praise be to Allah, and then returned to my country.

My question is: Am I obligated to do anything (in expiation) with respect to my Ihram for the first 'Umrah, which I had not performed, and how can I offer this expiation while I am in my country? May Allah reward you with all that is good for what you have done for us.

A: If no sexual intercourse took place during the period in which you remained in Jeddah, then 'Umrah is valid and your first Ihram counts, while the second Ihram is of no value. However, if you had sexual intercourse during this period, then the 'Umrah which you performed is invalid, and you must go back to make it up by entering into Ihram from the Miqat

from which you performed Ihram for the first 'Umrah. Moreover, you must slaughter a sheep, meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute its meat among the poor of Al-Haram (the sacred precincts of Makkah) and you should not eat anything from it. If your husband was in a state of Ihram for 'Umrah when he received you and you had sexual intercourse with him, then he must do the same thing which we have already mentioned to make up for his 'Umrah and the obligation of offering Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ceremonial state for Hajj and 'Umrah). The mistake of having worn regular tailored clothing and other Ihram prohibitions are forgiven due to ignorance of the ruling.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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First and second questions of Fatwa no. 18671

Q1: I performed Hajj (pilgrimage) this year, 1416 A.H. and I made the intention after entering into the state of Ihram (ceremonial state for Hajj or 'Umrah) from the Miqat (site for entering the ceremonial state of Hajj and 'Umrah) as Mufridah (pilgrim performing Hajj only), and I said: "Here I am O Allah, Here I am to perform Hajj". Then, I forgot (that I was performing Hajj only) and said: "Here I am O Allah, Here I am to perform Hajj and 'Umrah". I asked some Shaykhs in Makkah Al-Mukarramah and they told that there is no blame on me. All praise be to Allah, I have completed my Hajj. Please provide me with an answer regarding what I have to do, may Allah reward you the best.

A: If what happened was just a slip of the tongue which you did not mean , then there is no blame on you, due to Allah's (Exalted be He) statement: ﴾Our Lord! Punish us not if we forget or fall into error﴿

and the Prophet's (peace be upon him) statement: ﴾The reward of deeds depends upon the intentions and every person will get the reward according to what they have intended.﴿ .

Q2: My mother died, and I want to perform Hajj on her behalf, keeping in mind that I have already performed Hajj on her behalf before. Please note that I do not know how to read or write. Please provide me with an answer, may Allah reward you the best.

A: There is no prohibition to perform Hajj on behalf of your deceased mother more than once, because this is out of kindness to her, as long as you have performed the obligatory Hajj for yourself. Not knowing how to read or write does not invalidate Hajj, if you perform its rites in the prescribed manner.

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Third question of Fatwa no. 19182

Q3: I entered into Ihram (ceremonial state for Hajj or 'Umrah) for 'Umrah (lesser pilgrimage) from Al-Madinah Al-Munawwarah. I bathed and put on Ihram (garment worn while in the ceremonial state for Hajj and 'Umrah), but I did not cut any hair or nails while in Ihram, until after Tawaf (circumambulation of the Ka'bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah); after which I clipped my nails and shaved my head. Am I required to offer expiation or not?

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A: Trimming the moustache and the nails and removing pubic hair upon entering the state Ihram is not an obligation, but it is among the recommended acts of Ihram. So, whoever abandons it is not required to offer any expiation.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 9 18500)

Q: There is a person who performed 'Umrah (lesser pilgrimage) in the month of Dhul-Qa'dah during this year 1416 A.H., and then he and his family returned to their home in Al-Madinah Al-Munawarah after completing their 'Umrah. On 7/12/1416 A.H. he went to the Miqat (site for entering the ritual state for Hajj or 'Umrah) and performed Ihram (ritual state for Hajj or 'Umrah) from the Miqat of the people of Madinah intending to perform Hajj only. Upon his arrival to Makkah, one of his companions said to him: You are still Mutamatti' (pilgrim performing 'Umrah during the months of Hajj followed by Hajj in the same year with a break in between) by your previous 'Umrah and you need to take the Ihram (clothing worn during the ritual state for Hajj and 'Umrah) off and then wear it on the Day of Tarwiyah (8th of Dhul-Hijjah) as a Mutamatti'. He removed his Ihram, cut his nails and did not make Tawaf (circumambulation of the Ka'bah) and Sa'y (going in between Safa and Marwa during Hajj and 'Umrah) relying on the Fatwa given to him by that person that he was still Mutamatti'. On the Day of Tarwiyah he put on the Ihram, made Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) for Hajj, got the Hady (sacrificial animal offered by pilgrims), performed the Tawaf and Sa'y on the day of 'Eid-ul-Adha (the Festival of the Sacrifice) for Hajj and then completed the rest of the rituals.

The question is: Is the Fatwa given to the mentioned above person correct? If it is not, then what should this pilgrim and the one who gave him the Fatwa do in this situation, keeping in mind that the 'Umrah performed by the mentioned above person was performed during the months of Hajj and he did not make the intention to make Tamattu' by this 'Umrah until Hajj, but he made the intention for 'Umrah

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only and then returned to his family and his house after he performed its rituals, and by the same token, he did not make the intention for Hajj except as Mufrid (pilgrim performing Hajj only)? I ask your Eminence to give me the answer to this question. May Allah safeguard and protect you!

A: This pilgrim is not considered as Mutamatti', because after performing 'Umrah, he traveled back to his town and then came back to Hajj from his town. Therefore, he is considered as Mufrid, and his Tahallul (removal of the ritual state for Hajj and 'Umrah) before the Day of Tarwiyah was a mistake and the Fatwa given to him by that person was not correct; however, no expiation is required from him because of putting on the sewn clothes, covering the head and cutting the nails due to his ignorance of the ruling.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fifth question of Fatwa no. 20173

Q 5: Is it permissible to enter Ihram (ritual state for Hajj and `Umrah) for both Hajj and `Umrah?

A: Yes, it is permissible for a Muslim to enter Ihram for Hajj and `Umrah both at the same time, during the Hajj months. One must make the intention for both Hajj and `Umrah when entering Ihram from the Miqat (site for entering the ritual state for Hajj or `Umrah), then perform Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) for both, since the Prophet (peace be upon him) did so during his Hajj as indicated by the Sahih Hadiths (authentic Hadiths). By intending to do both, a pilgrim will be considered a Qarin (pilgrim combining Hajj and `Umrah without a break in between). It is Sunnah to make Tahallul (removal of the ritual state for Hajj and `Umrah) after finishing `Umrah if the pilgrim has not brought a Hady (sacrificial animal offered by pilgrims), as the Prophet (peace be upon him) commanded his Sahabah (Companions) to do so during the Farewell Hajj.

It is permissible for a pilgrim who enters Ihram from the Miqat for `Umrah only to include Hajj with it,

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but before starting the Tawaf for `Umrah, unless the pilgrim has brought a Hady, who, in this case, is allowed to make the intention for Hajj along with `Umrah, even after performing Tawaf for `Umrah, until Tahallul is made after finishing both. The Messenger (peace be upon him) commanded the pilgrims who brought a Hady with them to do so.

A pilgrim who intends to make Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) should enter Ihram for `Umrah during the months of Hajj, finish it, make Tahallul and then enter Ihram for Hajj in the same year. If one enters Ihram for Hajj before starting the Tawaf for `Umrah, one is considered a Qarin. As for the Mufrid (pilgrim performing Hajj only), they should enter Ihram from the Miqat for Hajj only. Once they enter Ihram from the Miqat for Hajj only, it is not permitted for them to perform `Umrah along with it and they will not become a Qarin by doing so. There is no origin or evidence for such an act. However, they are allowed to change their intention (from Hajj to `Umrah) by removing their Ihram for Hajj and starting `Umrah, and thus make Tawaf, Sa`y, shorten their hair and make Tahallul if they do not have the Hady with them, and then enter Ihram for Hajj on the eighth day of Dhul-Hijjah, as the Prophet (peace be upon him) commanded his Sahabah to do. Pilgrims who have the Hady with them should remain in the state of Ihram until they make Tahallul on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second and third questions of Fatwa no. 21139

Q 2: Is it obligatory for a person who intends to perform Hajj or `Umrah to remove any unwanted hair and cut their nails before entering Ihram (ritual state for Hajj or `Umrah)?

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Does leaving the hair and the nails as they are decrease the reward of Hajj or `Umrah?

A: Removing unwanted hair and cutting the nails before entering Ihram is is Mustahab (desirable), but it is not Wajib (obligatory). Therefore, if the Muhrim (pilgrim in the ritual state for Hajj and `Umrah) leaves them, there is no sin and their rituals are valid.

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Q 3: Is it permissible for the Muhrim (pilgrim in the ritual state for Hajj or `Umrah) to use scented soap, such as to bathe with? What is the ruling on the pilgrim who uses it in ignorance? Is it permissible for a woman in Ihram (ritual state for Hajj or `Umrah) to wear clothes washed with scented soap?

A: It is not permissible for the Muhrim, man or woman, to use perfume, and this includes scented soap. Anyone who intentionally applies perfume during Ihram should offer Fidyah (ransom, i.e., sacrificial animal). However, in the case of one who is ignorant of this ruling or forgets it and applies perfume, nothing is due on them, by the Saying of Allah (Exalted be He): (Our Lord! Punish us not if we forget or fall into error) The Prophet (peace be upon him) also said: (My Ummah (nation based on one creed) has been pardoned for what they do by mistake, forgetfully, or under duress.)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

First question of Fatwa no. (21559)

Q 1: I was among a group during Hajj this year, and on the way I was

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teaching them the rituals of Hajj and 'Umrah (lesser pilgrimage) and what every pilgrim should say whether he is Mufrid (pilgrim performing Hajj only), Qarin (pilgrim combining Hajj and 'Umrah without a break in between) or Mutamatti' (pilgrim performing 'Umrah during the months of Hajj followed by Hajj in the same year with a break in between). After putting on Izar (garment worn below the waist) and Rida' (garment worn around the upper part of the body) I was teaching them what every pilgrim should say, and I was saying to them: The Mutamatti' should say such and such, the Mufrid should say such and such and the Qarin should say such and such. Since I was at my home I had the intention to perform Hajj as Mufrid and I was teaching the people what they should say in the Miqat (site for entering the ritual state for Hajj or 'Umrah), and because I was busy with issues concerning the bus, I forgot to pronounce the intention and I did not remember until after we were a long way past the Miqat.

My question is: Was my teaching them the rituals sufficient for me, since it happened at the Miqat, or was my teaching them the intention to start the rituals not sufficient to be an intention for me? May Allah safeguard you!

A 1: If you had already made the intention for Hajj and you started the rituals at the Miqat, then your Hajj is valid, and you are not harmed because you failed to pronounce the intention to perform the rituals which you want to perform. This is because the pronunciation of one's intention is recommended but it is not an obligation.

But, if you forgot to start the rituals and you did not make the intention until you had passed the Miqat, then you are required to offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and 'Umrah), which is one seventh of a Badanah (a camel or a cow or an ox driven by pilgrims to be offered as sacrifice within the Sacred precincts of Makkah) or a sheep, meeting the same conditions for Ud-Hiyah (sacrificial animal offered by non-pilgrims), which should be slaughtered in Makkah and distributed to the poor of the Haram (all areas within the Sacred Sanctuary of Makkah). This is necessary because you abandoned an obligation; namely, the intention of starting the rituals at the Miqat.

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Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

First question of Fatwa no. (21294)

Q1: I performed Hajj this year 1420 A.H. with a group in which there were some seekers of knowledge. Upon performing Ihram (ritual state for Hajj or 'Umrah) I made the intention of Tamattu' Hajj (performing 'Umrah during the months of Hajj followed by Hajj in the same year with a break in between), and when I came to Makkah, my wife was with me and I performed Sa'y (going between Safa and Marwa during Hajj and 'Umrah) before Tawaf (circumambulation of the Ka'bah) and thereafter, I made Tawaf. When I found it was very crowded during Tawaf, I changed my intention to make it Qiran Hajj (combining Hajj and 'Umrah without a break in between) after performing Sa'y and Tawaf, and therefore, I included Hajj within 'Umrah. I asked one of the seekers of knowledge about that and he said: The Sa'y was invalid because it was performed before the Tawaf for the 'Umrah, and the Tawaf which you performed will be considered as Tawaf-ul-Qudum (circumambulation of the Ka'bah on arrival in Makkah). He also said: The two Madh-habs (School of Jurisprudence) of Malik and Abu Hanifah allow what you have done of combining Hajj and 'Umrah and they considered the one who does this as Qarin. However, the other one said to me: You and your wife have to repeat Tawaf and Sa'y, then shave or shorten your hair. That was during the night of the Day of Tarwiyah (8th of Dhul-Hijjah) and my wife and I were very exhausted to the point that we could not go to Makkah to repeat Sa'y and to make Tahallul (removal of the ritual state for Hajj and 'Umrah), and thus, we remained in the state of Qiran. What is the ruling on this? Please provide us with a Fatwa regarding this. May Allah reward and compensate you!

A1: If the reality is as you mentioned, then you would be considered as Qarin, because you had included Hajj within the 'Umrah before completing the rituals of the 'Umrah. So, you should offer the Fidyah (ransom)

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of Qiran, and then you need to perform Tawaf and Sa'y for both Hajj and 'Umrah on the day of 'Eid-ul-Adha (the Festival of the Sacrifice) of after it.

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Fatwa no. (17257)

Q: I performed Hajj (pilgrimage) and made Ihram (ritual state for Hajj or 'Umrah) from the Miqat (site for entering the ritual state for Hajj or 'Umrah), and my intention was to perform Ifrad Hajj (performing Hajj only). Then I went to Makkah with my husband and after that we went to Madinah on the fourth day of Dhul-Hijjah wearing the same clothes. We stayed in Madinah until the seventh of Dhul-Hijjah, and while we were passing by the Miqat of Dhu Al-Hulayfah, we made Tahallul (removal of the ritual state of Hajj or 'Umrah) and we made Ihram again with the same intention of Ifrad. In Makkah we made Tawaf (circumambulation of the Ka'bah) and Sa'y (going between Safa and Marwa during Hajj or 'Umrah) again. Are we required to do anything because of that, or is our Hajj valid? Yet, kindly be informed that the Miqat from which we made Ihram in the beginning was Yalamlam.

A: If no sexual intercourse happened between you and your husband during your Tahallul, then you are not required to do anything, and what you have done when you repeated the Ihram was a mistake regarding which you are excused due to your ignorance of the ruling. But if you had sexual intercourse with your husband, then your Hajj is invalid, and you need to make it up next year. Moreover, you have to offer Fidyah (ransom), which is slaughtering a camel in Makkah and to distribute its meat to the poor of Makkah. By the same token, if your husband made the intention for Ifrad Hajj like you, then he needs to do exactly what you are supposed to do: making up for Hajj and offering Fidyah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15227

Q: Attached is a sample Ihram (clothing worn during the ritual state for Hajj and `Umrah) which can help pilgrims perform Hajj and `Umrah (lesser pilgrimage) easily. I hope you will have a look at it and inform me if there is any objection to using it under with Shari`ah (Islamic law) as I intend to produce a large quantity of it to be distributed (for sale).

A: After studying the question and the attached sample, the Fatwa (legal opinion issued by a qualified Muslim scholar) of the Committee is that it is impermissible to use this garment for Ihram, as it are considered of Makhit Makhit (clothes sewn to fit body limbs) like the Qamis (a garment similar to the Jalabeya) and Sarawil (garment similar to pants) which are impermissible to wear while in the state of Ihram (ritual state for Hajj or `Umrah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16425

Q: Attached is a sample of a small head umbrella that protects from

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the sun by tying it to the head. The manufacturing company wants to know if it is permissible to use this product during Hajj so it can give them out as gifts or for sale. For this reason, I hope Your Eminence would tell me your opinion so I can complete the necessary procedures.

A: This type of umbrellas which protects from the sun by being tied to the head has the same ruling as a turban. It is not permissible for a Muhrim man (pilgrim in the ritual state for Hajj and `Umrah) to wear it because the Prophet (peace be upon him) said: (A Muhrim man should not wear a shirt, a turban, trousers, or hooded cloaks.) (Agreed upon by Al-Bukhari and Muslim)

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The first question of Fatwa no. 17450

Q 1: A woman performed `Umrah (lesser pilgrimage) but did not uncover her face while performing the rituals. Is this permissible or does she have to offer a Fidyah (ransom, i.e., sacrificial animal)?

A: A woman should not uncover her face in the presence of non-Mahrams (not a spouse or unmarriageable relatives) whether during `Umrah or otherwise. A Muhrim (pilgrim in the ritual state for Hajj and `Umrah) woman may uncover her face if there are no men present, and cover it in their presence because her face is part of her `Awrah (parts of the body that must be covered in public). `Aishah (may Allah be pleased with her) said: (We were in the company of the Prophet (peace be upon him) while we were in Ihram (ritual state for Hajj or `Umrah). When men passed by us,

each of us would lower her Khimar (veil covering to the waist) from her head over her face, and when they had passed us, we would uncover our faces.) A woman is not allowed to wear Niqab (face veil) during Ihram; but when in the presence of non-Mahrams, she must cover her face with anything other than the Niqab.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. (16999)

Q: A man suffers from urinary incontinence and wishes to perform Hajj and Umrah (lesser pilgrimage). Is it permissible for him to wear short underpants under his Izar (garment worn below the waist) to prevent urine from leaking to other parts of his body as well as to keep his Izar pure since it is difficult to wash it frequently especially during Hajj?

A: If a Muhrim (pilgrim in the ritual state for Hajj and Umrah) who suffers from urinary incontinence needs to wear short underpants to prevent urine from leaking onto his body and clothes, there is no objection to this. However, he is to offer a Fidyah (ransom) either by choosing to feed six Miskins (needy) with half a Sa` (1 Sa` = 2.172 kg) of food, observe Sawm (Fast) for three days or slaughter a sheep and distribute its meat among the poor in Qiyas (analogy) to shaving one's hair if a person needs to do this while in Ihram (ritual state for Hajj and Umrah). Allah (Exalted be He) says: ﴿And do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep).﴾

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The Prophet (peace be upon him) clarified this by what we have mentioned above.

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Fatwa no. (15615)

Q: Is it permissible for a woman to adorn herself while performing Hajj?

A: It is impermissible for a woman to adorn herself while performing the rites of Hajj. However, any jewelry she is wearing or any parts of her body which dyed must be concealed from men, but it is not necessary for her to remove them from her hands or otherwise.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (14749)

Q: I entered Ihram (the ritual state for Hajj or Umrah) for Ifrad Hajj (Hajj only) from my place of residence in Jeddah on the eighth of Dhul-Hijjah. I made Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah) before the dawn of the Day of Tarwiyah (8th of Dhul-Hijjah). I then proceeded to make Sa`y (going between Safa and Marwah during Hajj and Umrah) after offering Fajr (Dawn) Prayer of the Day of Tarwiyah. Is this chronological sequence

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for the above-mentioned rites correct? Before the minor Tahallul (partial ending of the ritual state for Hajj and `Umrah through shaving or shortening the hair and throwing pebbles at Jamarat-ul-`Aqabah before performing Tawaf-ul-Ifadah), I unintentionally plucked one or two hairs from my beard. Is there anything I must do because of this and what must I do if it was necessary for me to wear or incorporate Makhit (clothes sewn to fit body limbs) in the clothes of Ihram because of a Shar`y (Islamically lawful) necessity such as an illness? On the second day of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) the Adhan (call to prayer) was called at 12:25 p.m. before which time I had thrown the Al-Jamrah Al-Sughra (first or smallest pebble-throwing area) at 12:22 p.m. Does this fulfill the obligation? May Allah give you the best and may Allah's Peace, Mercy and Blessings be upon you.

A: First: Your Ihram for Ifrad Hajj on the eve of the eighth of Dhul-Hijjah and then your Sa`y for Hajj after Tawaf-ul-Qudum are valid.

Second: There is nothing due on you if you accidently removed a hair or two from your beard while you were in the state of Ihram.

Third: A Muhrim (pilgrim in the ritual state for Hajj and Umrah) is allowed to wear Makhit because of illness and so on and they have to make Kaffarah (expiation) by either observing Sawm (Fast) for three days, feeding six Miskins (needy) or slaughtering a sheep that fulfills the requirements of an Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute its meat among the poor in the Haram (all areas within the Sacred Sanctuary of Makkah). Allah (Exalted be He) says: ﴾And do not shave your heads until the Hady reaches the place of sacrifice. And whosoever of you is ill or has an ailment in his scalp (necessitating shaving), he must pay a Fidyah (ransom) of either observing Saum (fasts) (three days) or giving Sadaqah (charity - feeding six poor persons) or offering sacrifice (one sheep).﴿

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Fourth: Throwing the pebble on the second Day of Tashriq does not fulfill the obligation and you are to make a Fidyah (ransom) for the rites you neglected by slaughtering a sheep which fulfills the requirements of an Ud-hiyah. The animal must be slaughtered in Makkah and the meat is to be distributed among the poor of the Haram. If you are unable to do this, then you are to observe Sawm (Fast) for ten days.

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The first question of Fatwa no. 20054

Q 1: I performed `Umrah in the company of a group. After completing the rituals of `Umrah, one of them proceeded to shave for the others and then one among the group shaved for him, thus making Tahallul (removal of the ritual state for Hajj and `Umrah). However, we later learnt that shaving for others is unlawful to do during Ihram (ritual state for Hajj or `Umrah). What is the ruling on this?

A: There is nothing wrong if a Muhrim (pilgrim in the ritual state for Hajj and `Umrah) shaves the hair of another Muhrim who wants to make Tahallul, because it is a permitted shaving.

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The first question of fatwa no. (16389)

Q1: I performed Ifrad Hajj (performing Hajj only) on behalf of someone else. However, when we threw Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) we returned to our tent and put on our clothes before shaving. Some people

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told us that we had done something that is unlawful in Hajj and that we must wear the clothes of Ihram (ritual state for Hajj and Umrah) and then shave our hair and offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah). What is the ruling on this?

A: What you did by wearing your clothes after throwing Jamrat-ul-Aqabah and before shaving or shortening your hair was wrong except if you had made Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) because it is necessary to make Tahallul (removal of the ritual state for Hajj and Umrah) from two of the three things: throwing the pebbles (at the pebble-throwing area during Hajj), shaving or shortening the hair and Tawaf-ul-Ifadah. Performing Sa`y (going between Safa and Marwah during Hajj and Umrah) is for those who still have to perform it. However, because you were ignorant of the ruling, you do not have to offer a Fidyah (ransom) and your Hajj is valid In sha'a-Allah (if Allah wills).

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The first question of fatwa no. (17275)

Q1: I reside in the Kingdom of Saudi Arabia and own a car in which I transported some pilgrims to Makkah. I entered Ihram (ritual state for Hajj and Umrah) from the Miqat (site for entering the ritual state for Hajj and Umrah). However, when I arrived at one of the entrances to Makkah, I was forced to remove the clothes of Ihram and wear Makhit (clothes sewn to fit body limbs) since I did not have a Hajj permit. After I left the check point, I removed the Makhit and wore the clothes of Ihram again. What is the ruling on this and what must I do?

A1: You must make a Fidyah (ransom) for intentionally wearing Makhit while in the state of Ihram by choosing either to slaughter a sheep in Makkah and distribute its meat among the poor, feed six Miskins (needy) in Makkah,

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with half a Sa` (1 Sa` = 2.172 kg) for each person or observe Sawm (Fast) for three days.

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Fatwa no. (15681)

Q: Last year, I performed Tamattu` Hajj (Umrah during the months of Hajj followed by Hajj in the same year with a break in between). It was my first Hajj and I wore socks when I was in the state of Ihram (ritual state for Hajj and Umrah). I read that this is invalid since wearing socks is only for women. Therefore, I hope that you will inform me about what I must do to correct this mistake with a clarification of the easiest of opinions. If it is necessary to make a Kaffarah (expiation), please tell me what kind I should make: whether I must observe Sawm (Fast) and if so, for how long, or if I must offer a Hady (sacrificial animal offered by pilgrims), what is its equivalent in cash, and the authority to which I must send it and the period during which I can send it. May Allah's Peace, Mercy and Blessings be upon you.

A: If the case is as mentioned, there is nothing due on you for wearing socks since you did not know about the ruling.

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The fourth question of Fatwa no. 19604

Q 4: During my Ihram (ritual state for Hajj or `Umrah) and before entering the Haram (the Sacred Mosque in Makkah), I went to the rest-room and absentmindedly put my Ihram (clothing worn during the ritual state for Hajj and `Umrah) on my head. Afterwards, I remembered and took them off my head. Is there any atonement due on me for doing this?

A: If a Muhrim (pilgrim in the ritual state for Hajj and `Umrah) forgetfully does any of the things which are unlawful to do during Ihram, it is obligatory to desist from doing that thing as soon as they remember. There is no sin on you and you do not have to make a Kaffarah (expiation), for the Saying of Allah (Exalted be He): ﴾Our Lord! Punish us not if we forget or fall into error﴿ Allah (Exalted be He) granted that and said: ﴾I did (pardon you).﴿ It is authentically reported that the Prophet (peace be upon him) said: ﴾My Ummah (nation based on creed) has been pardoned for what they do by mistake, forgetfully, or under duress.﴿

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Fatwa no. 20058

Q 1: I entered Ihram (ritual state for Hajj and `Umrah) from the city of Al-Ta'if. I was wearing trousers but forgot to remove them. I did not remember until I was inside Makkah after which I instantly took them off.

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A: There is no atonement due on the pilgrim who forgetfully continues to wear Makhit (clothes sewn to fit body limbs), such as trousers, after entering Ihram for Hajj or `Umrah and then removes them after he remembers. In this case, the pilgrim is not blameworthy. Accordingly, your Hajj or `Umrah is valid, In sha'a-Allah (if Allah wills), since you are excused for forgetting, by the Saying of Allah (Exalted be He): ﴾Our Lord! Punish us not if we forget or fall into error﴿ It is authentically reported on the authority of the Prophet (peace be upon him) that Allah (Exalted be He) responded: ﴾I did (pardon you).﴿ The Prophet (peace be upon him) said: ﴾My Ummah (nation based on creed) has been pardoned for what they do by mistake, forgetfully, or under duress.﴿

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Q2: I passed by the Miqat (site for entering the ritual state for Hajj and Umrah) but I did not utter the intention for making Umrah. Please take into account that my intention to perform Umrah had already been made beforehand, but I forgot to utter it as I was passing the Miqat. Please tell me what I must do.

A2: It is Wajib (obligatory) upon the one who heads to Makkah intending to perform Hajj or Umrah and is outside the Miqats in Makkah to assume Ihram from their designated locational Miqat if they pass by them or was in their vicinity if they are not on their route or if they were on a plane. The Prophet (peace be upon him) said: ﴿These (Miqats) are meant for people living at these (places) as well as for others who pass by them on their way to perform Hajj or 'Umrah. Whoever is living within these boundaries can enter Ihram from his home.﴾ Based on this, it is Wajib to make a Fidyah (ransom) because you neglected to do a Wajib act of Hajj out of forgetfulness and you did not go back to make your intention at the proper site

when you remembered. Therefore, you must slaughter a sheep or offer one seventh of a cow or a Badanah (a camel or a cow or an ox driven by pilgrims to be offered as sacrifice within the sacred precincts of Makkah) to be slaughtered in Makkah and you should distribute its meat among the poor of the Haram (all areas within the Sacred Sanctuary of Makkah).

It does not suffice to make the intention for Umrah beforehand from the time you set out and during the journey. You must make the intention to perform the rites at the time of passing the designated Miqat or if you are passing over it on a plane or if your route lacks a Miqat site. You cannot assume Ihram for Hajj or Umrah except by doing this.

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Fatwa no. (20691)

Q: My father assumed Ihram (ritual state for Hajj and Umrah) for Ifrad Hajj (performing Hajj only) during the Hajj of last year from the Miqat (site for entering the ritual state for Hajj and Umrah), put on Ihram clothing and made Talbiyah (devotional expressions chanted at certain times during Hajj and Umrah). When he reached al-Hada he deliberately wore Makhit (clothes sewn to fit body limbs) while knowing that he was a Muhrim (pilgrim in a ritual state for Hajj and Umrah). He remained in these clothes for a whole day after which he removed them along with a head covering. He stood at Arafat and performed all the rites. Is it necessary for my father to do anything or is his Hajj complete? If his Hajj is complete but he must slaughter, then where must he do this and how? Does it fulfill the obligation if he slaughters in his home country? Please answer me in detail so I could convince my father about what he must do since he has heard many different opinions.

A: Your father must make a Fidyah (ransom) because he wore Makhit intentionally, knowing that he was in a state of Ihram. Even if he wore the Makhit due to an illness, such as cold, he must still make a Fidyah which consists of slaughtering a sheep which fulfills the requirements of the Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute its meat among the poor of Makkah, feeding six Miskins (needy) each with half a Sa` (1 Sa` = 2.172 kg) of dates, wheat or any other type of the staple food of the country. This is to be given to the poor and Miskins of Makkah. Alternatively, he may observe Sawm (Fast) for three days in Makkah or any other place. He is to make another similar Fidyah (ransom) for deliberately covering his head while assuming Ihram (ritual state for hajj and Umrah). Your father must make sincere Tawbah (repentance to Allah) for having deliberately worn Makhit and for covering his head while assuming Ihram because he did something which the Prophet (peace be upon him) prohibited.

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The first question of fatwa no. (21399)

Q1: I suffer from varicocele. Is it permissible for me to wear what is known as scrotal support during Ihram (ritual state for Hajj and Umrah) as doctors advised me to? May Allah reward you with the best.

A1: It is permissible for you to wear what is known as scrotal support during Ihram upon a doctor's recommendation due to your need for it. However, you have to make a Fidyah (ransom): to observe Sawm (Fast) for three days, feed six Miskins (needy) each with half Sa` (1 Sa` = 2.172 kg) of wheat, dates,

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or barley and its equivalent in weight is 1.5 kg for each Miskin, or slaughtering a sheep as attested to by the words of the Prophet (peace be upon him) which he said to Ka`b ibn `Ujrah (may Allah be pleased with him): ("Do these vermin trouble your head?" He said: "Yes." Thereupon he (the Prophet (peace be upon him)) said: "Shave your head, then observe Sawm (Fast) for three days, feed six Miskins or sacrifice a goat.")

This Hadith is agreed upon by Al-Bukhari and Muslim. You may choose from among the three options.

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Fatwa no. (21689)

Q: My left leg is paralyzed and therefore I use a device that helps me walk since I cannot walk without it. It consists of an orthopedic shoe supported by aluminum shanks which go all the way up to the upper hip. Allah (Exalted be He) has made it possible for me to perform the rites of Umrah (lesser pilgrimage) but I asssumed Ihram (ritual state for Hajj and Umrah) while I was wearing socks for the shoes. In doing this, did I do anything wrong? Please take into account that I had previously performed Umrah more than once in this same manner.

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Please tell me what I must do. May Allah reward you with the best.

A: It is permissible for you to wear the above-mentioned shoes, their necessary accessories and whatever you need to wear to keep them in place. However, you must make a Fidyah (ransom) by choosing from among slaughtering a sheep that fulfils the specifications of Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute its meat among the poor, feeding six Miskins (needy persons) with half a Sa` (1 Sa` = 2.172 kg) which is approximately the equivalent of 1.5 kg for each one or observing Sawm (Fast) for three days.

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Fatwa no. (19293)

Q: I performed Umrah (lesser pilgrimage) in the blessed month of Ramadan. After finishing Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during hajj and Umrah), I wanted to trim my hair but could not find a pair of scissors at the Haram (the Sacred Mosque in Makkah). Therefore, I went to my car at the parking lot to trim my hair there but when I arrived I forgot to trim it and merely changed my face veil. I had been in Ihram while wearing another Makhit (clothes sewn to fit body limbs) face veil, the Burqu`. Before I left the car, I remembered that I had cut my hair while wearing the Burqu` and remained wearing it until I reached my place of residence in Riyadh. I hope that Your Eminence could clarify the ruling on this and whether

there is anything due on me. May Allah protect you.

A: There is nothing due on a Muhrimah (pilgrim in the ritual state for Hajj and Umrah) if she absentmindedly wears the Burqu`. Allah (Exalted be He) says: (Our Lord! Punish us not if we forget or fall into error) The Prophet (peace be upon him) said: (My Ummah has been pardoned for what they do by mistake or forgetfully, or under duress.) However, you should have removed the Burqu` as soon as you remembered. As you did not do that, then you must make a Fidyah (ransom) by choosing from among slaughtering a sheep that fulfils the specifications of Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute its meat among the poor of the Haram (all areas within the Sacred Sanctuary of Makkah), feeding six Miskins (needy persons) with half a Sa` (1 Sa` = 2.172 kg) which is approximately the equivalent of 1.5 kg for each one or observing Sawm (Fast) for three days.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. (19086)

Q: My wife and I went to Makkah Al-Mukarramah (Makkah, the Honored) intending to perform Umrah (lesser pilgrimage). However, she was wearing Niqab (face veil) on her face while knowing that the Burqu` (face veil) is prohibited during Tawaf (circumambulation of the Ka`bah) but she did not know whether or not the Niqab is prohibited. Please inform me of the ruling on this. May Allah reward you with the best.

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A: If the case is indeed as mentioned in the question and your wife knows that it is impermissible for her to wear the Burqu` (face veil) during her Ihram (ritual state for Hajj and Umrah), then she must make a Fidyah (ransom): slaughtering a sheep, feeding six Miskins (needy persons) or observing Sawm (Fast) for three days. At the same time, she is to make Tawbah (repentance to Allah) for doing something that the Prophet (peace be upon him) forbade a woman from doing while in Ihram. He (peace be upon him) said: ﴾A woman (in the state of Ihram) should not wear Niqab or gloves.﴿ (Related by Al-Bukhari, in his Sahih (Authentic Hadith Book), and Imam Ahmad in his Musnad (Hadith compilation of) Imam Ahmad, vol. 6, p. 119). Therefore, it is prohibited for a woman to wear Burqu` or Niqab during Ihram for Umrah or Hajj before the minor Tahallul (partial ending of the ritual state for Hajj and Umrah through shaving or shortening the hair and throwing pebbles at Jamarat-ul-Aqabah before performing Tawaf-ul-Ifadah).

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The first question of fatwa no. (20503)

Q1: My wife, my sister and I set out to perform Umrah during the month of Ramadan. I commanded my wife and my sister to wear gloves during the Umrah, as I was ignorant of the ruling on this. What are we to do in this case?

A1: If a Muhrim woman (pilgrim in the ritual state for Hajj and `Umrah) wears gloves while being ignorant of the ruling on this, there is no sin on her. However, if she learns about the ruling during Ihram, it is then obligatory upon her to remove them as soon as she has received information about the ruling.

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Fatwa no. 20431

Q: During Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah), many people use anti-inflammatory creams to reduce irritation and inflammation between their thighs. Since using perfume is among the prohibitions of Ihram (ritual state for Hajj or `Umrah), does the cream brand called "Daktacort" have the same ruling when used in such circumstances?

Attached is a sample tube of the cream.

A: There is no objection to using the "Daktacort" cream or any other similar creams while a pilgrim is in Ihram for performing Hajj or `Umrah. There is nothing prohibited about using it because it is a kind of treatment, and not perfume. Therefore, it does not have the same ruling as perfume.

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Fatwa no. 21051

Q: My wife and I got married 23 years ago. She informed me

that she performed `Umrah (lesser pilgrimage) with her parents three years before our marriage. When she arrived in Makkah while she was Muhrimah (pilgrim in the ritual state for Hajj and `Umrah) and upon entering Haram (the Sacred Mosque in Makkah), she got her menstrual period. So, she refrained from going inside Haram and did not perform any of the rites. She then returned with her family to Abha without performing `Umrah. Is the marriage contract held while she was in Ihram (ritual state for Hajj and `Umrah) valid?

A: Your wife must avoid doing the things which are prohibited during Ihram because she is still in a state of Ihram and must therefore return to Makkah and complete the rites of her `Umrah which include Tawaf (circumambulation around the Ka`bah), Sa`y (going between Safa and Marwah during Hajj and `Umrah) and shortening her hair. Afterwards, she is to return to the Miqat (site for entering the ritual state for Hajj or `Umrah) from which she entered Ihram for her previous `Umrah which she did not complete, and enter the state of Ihram for another complete `Umrah to make up for her previous one. This is because that `Umrah was nullified by intercourse and she must slaughter a sheep that meets the specifications of Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute its meat among its poor due to engaging in sexual intercourse before Tahallul (removal of the ritual state for Hajj and `Umrah) on her second `Umrah. When she makes Tahallul from her second `Umrah, you may conduct a second marriage contract since the first is invalid because it was conducted during your wife's Ihram for `Umrah.

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Fatwa no. 20672

Q: One sister in Islam asked me to write to you and ask about

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the ruling on the following: More than ten years ago, before her marriage, she went with her parents to Makkah Al-Mukarramah for performing 'Umrah, heading from Al-Ta'if. At that time she was in the fifth day of her menstruation. As she was still young at that time and did not know the rulings of Taharah (ritual purification), she took a ceremonial bath and performed 'Umrah. On her return to Al-Ta'if, she found that her menstruating blood was still flowing, but she did not inform anyone. After a few years, she got married and the same thing happened. She now requests a fatwa on this to know whether she must make a Kaffarah (expiation) or Dam (atonement required of a pilgrim for a wilful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah)? May Allah reward you with the best.

A: If the matter is indeed as mentioned, then her 'Umrah is invalid and this woman is still in Ihram (ritual state for Hajj and 'Umrah). Therefore, she must return to Makkah and perform the 'Umrah for which she entered into the state of Ihram. Accordingly, her marriage contract is invalid and therefore it must be conducted once again. If she had engaged in sexual intercourse, her 'Umrah is void and she must complete it. Afterwards, she must return to the Miqat (site for entering the ritual state for Hajj or 'Umrah) from which she assumed Ihram and enter into Ihram for another Umrah to make up for the void Umrah she previously performed. She must slaughter a sheep in Makkah that meets the specifications of the Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute its meat among the poor of Al-Haram.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20138

Q: I married a woman who had set out to perform her obligatory Hajj, but she made Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah) while she was menstruating. However, she was ignorant of the ruling for this matter. She performed Ifrad Hajj (performing Hajj only), and we got married right after this Hajj. Now, it is five years since we got married and we have two sons. Is our marriage valid? Do we have to renew the marriage contract, and is it a condition to pay a new Mahr (mandatory gift for the bride from her groom)? Is it permissible for me now to have sexual intercourse with her, touch her and look at her with desire? Is it permissible for me to accompany her for performing 'Umrah or Hajj if she does not have a Mahram (spouse or unmarriageable relative), a father, a brother or an uncle, except for me? Please give me a fatwa on this. May Allah reward you with the best.

A: The marriage contract which was conducted between you and the woman mentioned in the question after the minor Tahallul (partial ending of the ritual state for Hajj and 'Umrah through shaving or shortening the hair and throwing pebbles at Jamarat-ul-'Aqabah before performing Tawaf-ul-Ifadah) and before Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) is valid according to the preponderant judgement among two opinions maintained by scholars. However, this woman must return to Makkah and perform Tawaf-ul-Ifadah because the Tawaf she made while menstruating was invalid. She must also offer Dam (atonement required of a pilgrim for a wilful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) by slaughtering an animal that meets the specifications of Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute its meat among the poor because she had sexual intercourse before performing Tawaf-ul-Ifadah. You must not be intimate with her until she performs Tawaf and Sa`y (going between Safa and Marwah during Hajj and Umrah) if she still has to make Sa`y in case she was performing Tammatu` Hajj ('Umrah during the months of Hajj followed by Hajj in the same year with a break in between). The same applies if she was performing Qiran Hajj (combining Hajj and 'Umrah without a break in between) or Ifrad Hajj (Hajj only) and did not make Sa`y or Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah).

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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The first question of Fatwa no. 21359

Q 1: Is it permissible for parents to propose to a girl for their son while he is on Hajj?

A: It is permissible for a person to commission another, a father or anyone else, to ask for a girl's hand in marriage on his behalf, whether the man on whose behalf the proposal is made is on Hajj or not. There is no clear evidence that doing so is among the prohibitions during Hajj or `Umrah. Only the Muhrim (pilgrim in the ritual state for Hajj and `Umrah) himself is forbidden to ask for a woman's hand in marriage and not his Wakil (legally accountable person who acts on behalf of another for a specific permissible matter).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 20867

Q 2: When I was in Ihram (ritual state for Hajj or `Umrah), I repeatedly ejaculated semen due to touching and looking with desire while I was perfectly capable of preventing this. Please take into account that this occurred on the Day of `Arafah (9th of Dhul-Hijjah). Please give me a Fatwa. May Allah reward you.

A: It is prohibited for a pilgrim who has entered Ihram for Hajj or `Umrah to engage in sexual intercourse or anything related to it,

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such as kissing or foreplay, during Ihram. Since you repeatedly looked at your wife and enjoyed intimacy with her by touching her with desire until you ejaculated semen, you are sinful because you committed one of the acts you are prohibited from during Ihram. However, this does not invalidate your Hajj, but you must slaughter a Badanah (a camel or a cow or an ox driven by pilgrims to be offered as sacrifice within the sacred precincts of Makkah) in Makkah and distribute its meat among the poor in the Haram (all areas within the Sacred Sanctuary of Makkah).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 16893

Q: It is prohibited in Islam for a Muhrim (pilgrim in the ritual state for hajj or 'Umrah) to hunt land game animals while on Hajj or 'Umrah. It is likewise prohibited for him to eat the meat of game if it is hunted for him. Otherwise, there is no harm in this as was mentioned in hadiths.

My question is as follows: If a person hunts land game while he is not a Muhrim, is it lawful for him to eat its meat. But, if he saves some of this meat, by drying or freezing it or in any other method, and assumes Ihram (ritual state for Hajj and 'Umrah), is it lawful for him to eat from this meat, considering it as just meat and not hunted game. Or, it is prohibited to consume it due its being stored meat of a game that was hunted for him before Ihram, then he assumed Ihram and saved the leftover of the meat? May Allah grant you success.

A: A Muhrim for Hajj or 'Umrah who eats from land game animals which are lawful for consumption is

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of four kinds, as pertains to the question. The ruling on each one of them is as follows:

The first: There is a scholarly consensus on the ruling implied in an Ayah (Qur'anic verse) in Surat Al-Ma'idah: ﴿O you who believe! Kill not game while you are in a state of Ihram for Hajj or 'Umrah (pilgrimage).﴾ From this Ayah, it is deduced that a Muhrim is not to hunt land game while he is wearing the clothes of Ihram (ritual state for Hajj and 'Umrah) or in anything related to it.

Second: According to the more correct of the two opinions maintained by scholars, it is prohibited for a Muhrim to eat land game even if a non-Muhrim hunted it for him. It is reported on the authority of Jabir (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: ﴿Land game is lawful for you while you are in Ihram (ritual state for Hajj or 'Umrah) as long as you do not hunt it or have it hunted on your behalf.﴾ Recorded by Ahmad, Abu Dawud, Al-Tirmidhy and Al-Nasa'y.

Third: It is permissible for a Muhrim to eat land game if it was hunted by a person who was not in a state of Ihram and if it was not hunted specifically for the Muhrim. The hadiths on this issue were interpreted as maintaining the permissibility of a Muhrim eating from land game.

Fourth: If a Muslim hunts land game before entering into the state of Ihram and then stores some of the meat of the game and afterwards enters into Ihram, there is no sin in eating the meat. This is because

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hunting before entering into Ihram is lawful based upon the basic permissibility of the act.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions,

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Fatwa no. 21908

Q: I am one of those people who have the hobby of hunting migrating hawks. I capture them by laying traps, nets and food as a lure. I sell the captured birds but sometimes use some of them for hunting. All of this occurs within the boundaries of Al-Haram Al-Makky (areas within the Sacred Sanctuary of Makkah). Is it permissible to hunt in this manner within the boundaries of Al-Haram? And is it permissible to sell them within the boundaries of Al-Haram whether or not they were captured within the area of Al-Haram? Please give us a fatwa on this. May Allah reward you with the best.

A: There is no sin in hunting hawks in Al-Haram or any other place since it is only prohibited to eat their meat and not hunt them. There is no harm in taking possession of them if they do not belong to anyone and sell them for the purpose of hunting. This is because Allah (Most Exalted be He) says: ﴾And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allah; so eat of what they catch for you.﴿

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 18712

Q: My mother says that she had performed Hajj nearly thirty years ago. On the occasion of her Hajj she did some things which are unlawful to do during Hajj, due to her ignorance, such as cutting down some shrubs which were inside her tent. One of those present with her forbade her from doing this, saying that doing so invalidates her Hajj. What is the ruling on this? Afterwards, when she ascended Mount `Arafat and saw Al-Rahmah Mountain and the pole erected on it, she assumed it represented Satan, so she cursed it more than once.

And due to the crowding, when she was throwing pebbles (at the pebble-throwing area during Hajj) she threw them all at once and was not sure whether the pebbles fell inside the specified area of throwing.

She did all of the above out of ignorance. For this reason, she performed Hajj once again in 1426 A.H. fearing that her previous Hajj was invalid. I hope your Eminence answers the above questions.

A: Your mother's first Hajj is valid In sha'a-Allah (if Allah wills) and there is nothing due on her concerning cutting down the shrubs in Al-Haram out of ignorance. As for the pebbles she threw all at once, this does not fulfill the obligation and therefore, she must slaughter a sheep in Makkah that meets the specifications of

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an Udhiyyah and distribute its meat among the poor of Al-Haram. Alternatively, she may commission someone to slaughter on her behalf. If she is not financially able to do this, then she is to fast ten days.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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Fatwa no. 20248

Q: I saw some pilgrims on the Day of Tarwiyah (8th of Dhul-Hijjah) in the south side of Mount Mina cutting pieces of siwak (tooth-cleansing sticks) from the nearby Arak tree branches for the purpose of cleaning their teeth. They also proceeded to distribute some of these pieces among the pilgrims. On the eleventh day of Dhul-Hijjah i.e. the first day of Tashreeq (i.e. 11th 12th and13th of Dhul-Hijjah), I saw a man cutting down some Arak tree branches to use them as siwak. I saw another person doing the same thing at Mina. What is the ruling for cutting down trees in Mina? And what is the ruling on accepting siwaks cut from the trees of Al-Haram as a present?

A: It is impermissible to cut down any of the trees of Al-Haram whether it is done by a Muhrim (pilgrim in the ritual state for Hajj and Umrah) or a non-Muhrim. This is based on the words of Prophet Muhammad (peace be upon him) who said: ﴾Its thorns are not to be cut, and its trees are not to be chopped.﴿ Recorded by Imam Muslim.

If anyone does any of this, he is to make Tawbah (repentance to Allah) and desist from doing it again. It is impermissible to accept sticks of Siwaks as a present, if they were cut from the trees of Al-Haram. This is because doing so would mean that the person accepting the gift consents and indirectly participates in this sin committed by the Muhrim (pilgrim in the ritual state for Hajj and Umrah).

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Fatwa no. 21116

Q: There are tents that are used for royal ceremonies at Muzdalifah to house the guests of the Custodian of the Two Holy Mosques after their departure from `Arafat. When these tents are cleaned in preparation for the next Hajj season, we find weeds and shrubs such as those that stick to clothes when a person brushes against them. We also find another kind of plant that extends over the ground in a circle the diameter of which may reach up to three meters. These plants obstruct the cleaning process as well as cover the pathways leading to the tents. Since they are dry due to the lack of rain during the year, they are unsightly and harbor harmful insects.

We hope that Your Eminence could inform us whether it is permissible to remove them when cleaning these areas? We appreciate your efforts, may Allah protect you!

A: The Ijma` (consensus of scholars) is that it is impermissible to cut down the trees of Haram (all areas within the Sacred Sanctuary of Makkah) that grow of themselves due to the authentic Hadiths from the Prophet (peace be upon him) which include the Hadith related by Al-Bukhari and Muslim that the Prophet (peace be upon him) said: (Allah

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prevented the elephant from entering Makkah.) And: (At this very hour it has again been made inviolable. Its thorns are not to be cut and its trees are not to be chopped.) There is a scholarly consensus on the hadith.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. 20530

Q 3: Zamzam water (a well near the Ka`bah) has been described as having many virtues. Is there any Sahih Hadith (authentic Hadith) confirming this?

A: Zamzam water is the most blessed water on the earth. The most Sahih Hadith reported on the virtue of Zamzam water is found in Sahih (Authentic Hadith Book) of Muslim which states that the Prophet (peace be upon him) said about Zamzam: ﴾It is blessed; it is a food that nourishes.﴿

Abu Dawud added through an authentic Isnad (chain of narrators): ﴾And a cure of illness.﴿ It is reported that the Prophet (peace be upon him) also said: ﴾Zamzam water is for whatever (purpose) it is drunk for.﴿ (Related by Imam Ahmad, Ibn Majah and others)

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The first question of Fatwa no. 16061

Q1: We performed Umrah: we made Sa`y (going between Safa and Marwah), Tawaf (circumambulation of the Ka`bah) and after we have finished we removed the clothes of Ihram (the ritual state for Hajj and Umrah). Later, we wanted to make voluntary Tawaf. Is there a Salah (Prayer) that must be performed after the completion of each Tawaf, even if it is performed after Asr (afternoon) Prayer?

A1: It is permissible to make voluntary Tawaf (circumambulation of the Ka`bah) and pray two Rak`ahs (unit of Prayer) after Tawaf at any time. This is because Tawaf is a great act of worship and incurs great reward. It is permissible to perform Salah (Prayer) after it at any time, based on the words of Prophet Muhammad (peace be upon him) who said: (Do not prevent anyone from circumambulating Al-Bayt (the House: another name for the Ka`bah) and praying there at any time they wish, by night or by day.) Recorded by Imam Ahmad, and by the Four Compilers of Hadith (Imams Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah). It was classified as authentic hadith by Al-Tirmidhy and Ibn Hibban.

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The first question of fatwa no. 17597

Q 1: A man goes from At-Ta'if or Jeddah to Makkah Al-Mukarramah (Makkah, the Honored) for Salah (Prayer). Does he have to make Tawaf (circumambulation of the Ka`bah) if he is not on Umrah (lesser pilgrimage)?

A 1: The Sunnah (action following the example of the Prophet) for the one who travels to Makkah is to start with Tawaf even if they are not in Ihram (the ritual state for Hajj and Umrah) for either Hajj or Umrah. If they do not make Tawaf or if it was at a time when it is not possible for them to perform it and they pray two Rak`ahs (units of Prayer), then there is nothing upon them. However, it is preferable not to do so since

the Tawaf is the Tahiyyat (greeting) of the Ka`bah while Tahiyyat-ul-Masjid (two-unit-Prayer to greet the mosque) is a greeting for the Masjid (Mosque). The two Sunnah Rak`ahs performed after Tawaf fulfill this obligation. However, if this is at a time when they fear that the time for a certain prescribed Salah will end, that they will miss congregational Salah) or will miss Witr (Prayer with an odd number of units), then they are to start performing the Salahs mentioned above. The same applies to the residents who enter Al-Masjid Al-Haram (the Sacred Mosque in Makkah). It is recommended for them to start by making Tawaf if this is possible. Otherwise, they are to perform Tahiyyat-ul-Masjid before sitting down as in any other Masjid.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 20293

Q 1: I reside in Madinah and entered Ihram (the ritual state for Hajj and Umrah) from Abyar `Aly for Ifrad Hajj (performing Hajj only) and then proceeded to Makkah along with other pilgrims travelling with me from Madinah on the evening of the seventh day of Dhul-Hijjah. I then continued to transport pilgrims from Makkah to Mina and the way back throughout the day and the evening of the eighth day. Therefore, I did not perform Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah). I spent the night at Mina and stayed there until the morning of the ninth on which I went to `Arafat and then returned to Mina. Afterwards I went to `Arafat three more times and before noon I stopped my car near the Masjid (mosque)

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of `Arafah in the Wadi of `Uranah and stayed there. After Salah (Prayer), I went to the highest part of the Masjid, that is, in `Arafah until the sun set and then went to the car in the Wadi of `Uranah and carried passengers with me to Al-Mash`ar-ul-Haram (Sacred Monument). I then performed Maghrib (sunset) and ?sha' (Night) Prayers at Muzdalifah.

I went to Makkah to refuel and arrived there before the Adhan (call to Prayer) of ?sha'. When I heard the Adhan, I entered a Masjid in Al-Azizia and performed the congregational Salah before going to the petrol station.

I went from Makkah to `Arafat, transported pilgrims to Muzdalifah and arrived at 10:40 p.m., that is, before midnight. I spent the night at Muzdalifah until the Fajr (Dawn) Prayer. After well into the day, I went to Mina.

When we arrived at Mina it became possible for us to park at a place next to the Jamarat (stone pillars marking the pebble-throwing area, Jamarat-ul-Aqabah being the closest to Makkah). At Al-Jamrah Al-Kubrah (largest pebble-throwing area, Jamrat-ul-Aqabah), I threw only seven pebbles and then went to the Haram (the Sacred Mosque in Makkah) and dropped the pilgrims off next to it. and took others to Mina. I continued travelling from Makkah to Mina and the way around until the 12th of Dhul-Hijjah. I then threw the three Jamarat, intending to be Muta`jil (pilgrim who hastens to leave Mina on the 12th of Dhul-Hijjah), at 12:55 p.m.

I went to Makkah and performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y (going between Safa and Marwah) intending to travel to Madinah or to Jeddah according to the circumstances. When I arrived where I parked my car at Al-Ghaza next to the Haram

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I found some passengers who asked me to take them to Al-Azizia and so I did. Once there, and still with my intention to be a Muta`jil, I found other passengers heading for Mina and so I took them there. I repeated this many times but I started to doubt my actions and asked one of the brothers there about my being a Muta`jil and about my Tawaf and whether it sufficed for Tawaf-ul-Wada` (circumambulation of the Ka`bah on

leaving Makkah). He said that my being Muta`jil was valid but I must perform Tawaf-ul-Wada` some time before leaving. I spent the night in Makkah until the morning of the 13th of Dhul-Hijjah and then went to the Haram where I performed Jumu`ah (Friday) Prayer after which I immediately performed Tawaf-ul-Wada`.

I then immediately travelled to Madinah and took with me, from the Haram, some passengers. We arrived in Madinah after sunset. I performed Maghrib Prayer alone and ?sha' Prayer in congregation, praise be to Allah, the Lord of the Worlds, at Al-Masjid Al-Nabawy (the Prophet's Mosque in Madinah). Did I do anything wrong during my Hajj?

A 1: The Sunnah (action following the example of the Prophet) is that when you arrive in Makkah from Madinah to perform Tawaf-ul-Qudum and you did not do this according to what you mentioned in your question and so you missed its reward. Your standing at `Arafah is valid and the same is true for spending the night at Muzdalifah and throwing the pebbles at Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah). If you had spent the nights of the 11th and 12th of Dhul-Hijjah at Mina and threw the three pebbles on the 11th in the afternoon of the Jamrah Al-Sughra (first or smallest pebble-throwing area) and then Al-Jamrah Al-Wusta (second or middle pebble-throwing area) and then Al-Jamrah Al-Kubrah (largest pebble-throwing area, Jamrat-ul-Aqabah) each one with seven pebbles and the same for the 12th of Dhul-Hijjah and then

you went to Makkah intending to be a Muta`jil and made Tawaf and Sa`y with the intention to travel and then made Tawaf-ul-Wada` on the 13th of Dhul-Hijjah after Jumu`ah Prayer, then there is nothing upon you at all.

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Q 2: I intend to perform Hajj next year in the same manner as this year. What is best thing for me to do, Hajj in the same manner as I previously mentioned or am I to refrain from performing Hajj with my car as mentioned?

A 2: It is impermissible for those who are on Hajj or Umrah to occupy themselves with anything that disrupts their Hajj or Umrah by neglecting a Rukn (integral pillar), condition or Wajib (obligation) but they may occupy themselves with whatever does not disrupt either their Hajj or Umrah.

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Q 3: At 11:30 in the morning on Day of `Arafah (9th of Dhul-Hijjah), I found some passengers wanting to travel to Jeddah and I was in a state of Ihram (the ritual state for Hajj and Umrah) for Hajj. Was it permissible for me to take them to Jeddah and then return to `Arafat to complete my rites?

A 3: It is impermissible for you to have taken them from `Arafah to Jeddah while in Ihram for Hajj. You should have remained in `Arafah until the sunset following the example of the Prophet (peace be upon him).

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Q 4: I found some passengers wanting to travel from Makkah to at-Ta'if while I had not made Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). If I took them to there, then returned to Makkah and made Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), is there anything upon me?

Q 4: It was Wajib (obligatory) on you to make Tawaf-ul-Wada` before travelling to at-Ta'if. If you travelled to at-Ta'if before that and after completing the rites of Hajj, then it is Wajib on you to offer a Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) in Makkah and distribute its meat among the poor because you missed performing Tawaf-ul-Wada`

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since it is one of the Wajib acts of Hajj. Your Tawaf after returning from at-Ta'if does not suffice because it has became Wajib on you to offer a Dam because you left out a Wajib act of Hajj which is Tawaf-ul-Wada`.

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Q 5: I found some passengers who wanted to travel outside Makkah Al-Mukarramah (Makkah, the Honored) on the Days of Tashriq (11th, 12th, and 13th of Dhul-Hijjah) before the end of the rituals of Hajj. Was it permissible for me to take them outside Makkah and then return to complete the remaining rituals of Hajj?

A 5: It is permissible if the distance was not great and taking them there did not cause you to neglect any of the Wajib (obligatory) rituals of Hajj.

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Q 6: Is there anything on a pilgrim who goes to Al-Shara'i, Al-Jamoum, Usfan, Al-Shimaisy, Al-`Abidiyah and the car parking lots at the entrance of Makkah in his car while he did not perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) and then returns to perform it?

A 6: There is nothing wrong if a pilgrim on Hajj goes from Makkah to its roadways and vicinities before making Tawaf-ul-Wada`.

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Fatwa no. 20871

Q: I performed Hajj twice and at that time there were not enough guides. Therefore, we used to follow the example of our companions who had previously performed Hajj. Now that, Praise be to Allah, there are plenty of guides, I learned that we had made the following mistakes out of ignorance:

First: We did not know that there were three kinds of Hajj. We performed Hajj with the intention of performing Ifrad Hajj (performing Hajj only) but we entered Ihram (the ritual state for Hajj and `Umrah) for both Hajj and `Umrah from the Masjid (mosque) of at-Tan`im immediately after departing from Mina.

Second: On the Day of Tarwiyah (8th of Dhul-Hijjah), we stayed at the two mountains that stand opposite to each other at the extremities of Makkah until the Day of `Arafah (9th of Dhul-Hijjah).

Third: We stood at `Arafah until we performed Zhuhr (Noon) and Asr (Afternoon) Prayers and then returned to Al-`Alamayn Al-Qadimayn until sunset.

Fourth: We cut off Siwak (tooth-cleansing stick) from the trees in Mina as well as twigs and branches to make a fire.

Fifth: On the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), we threw pebbles (at the pebble-throwing area during Hajj) before Zawal (midday).

Sixth: On the day of departure, one of us threw pebbles on behalf of another without taking his permission and he did not repeat throwing the pebbles. Give us a Fatwa (legal opinion issued by a qualified Muslim scholar) about what we must do regarding these things, may Allah reward you! Please take into account that some of us performed Hajj again after this time, Praise be to Allah!

A 1: First: There is no harm in what you did by performing Ifrad Hajj and performing `Umrah afterwards from at-Tan`im after completing the rituals of Hajj, even though it was a preferable

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and better to enter Ihram for Tamattu`Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) or Qiran Hajj (combining Hajj and `Umrah without a break in between) and slaughter a Hady (sacrificial animal offered by pilgrims) for whoever had the means or observe Sawm (Fast) for ten days, three days of which should have been during Hajj and seven upon your return.

Second: It is preferable for the pilgrims to spend the night of the Day of Tarwiyah (8th of Dhul-Hijjah) and the eve of the ninth of Dhul-Hijjah at Mina though it is permissible to spend the night elsewhere.

Third: If you had not left `Arafah before sunset for good, then standing at any place on the plain of `Arafah is valid due to the words of the Prophet (peace be upon him) who said: (`Arafah is all a standing place and except the Wadi of `Urunah.) If you had departed from `Arafah before sunset and did not return, then you must pay a Fidyah (ransom) consisting of slaughtering a sheep in Makkah that fulfills the conditions of an Ud-hiyah (sacrificial animal slaughtered by non-pilgrims) and

distributing its meat among the poor of the Haram.

Fourth: As for cutting from the trees of Mina out of ignorance, there is nothing on you concerning that.

Fifth: Throwing the pebbles on Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) before Zawal does not suffice. Therefore, each one of you is to pay a Fidyah by slaughtering an animal that fulfills the conditions of the Ud-hiyah and distribute its meat among the poor of Haram.

Sixth: It does not suffice to throw the pebbles on behalf of another except if one was commissioned to do so by that person and on the condition that he is unable to do the throwing himself. Therefore, what happened, throwing on behalf of another without being commissioned does not suffice and that person on whose behalf the other threw the pebbles

is to pay a Fidyah by slaughtering an animal in Makkah that fulfills the condition of an Ud-hiyah and distribute its meat among the poor.

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The second question of fatwa no. 14615

Q 2: I performed Hajj through a local company and we stayed outside Mina. I spent the night there on the eve of the 9th of Dhul-Hijjah but spent the nights of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) at Mina. Is spending the eve of the 9th of Dhul-Hijjah Wajib (obligatory) or a Sunnah (supererogatory act of worship following the example of the Prophet)? If it is Wajib, what must I do? May Allah reward you with the best!

A 2: Staying the night at Mina on the eve of the ninth of Dhul-Hijjah is a Sunnah and not Wajib. Therefore, there is nothing on you for neglecting to spend that night at Mina. However, you missed the reward for the Sunnah of spending the night there.

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The third question of fatwa no. 20167

Q 3: Many pilgrims do not spend the night at Mina on the Day of Tarwiyah (8th of Dhul-Hijjah) but stay at `Arafat. Please take into account that there are tents for pilgrims at Mina and likewise at `Arafat. Therefore, instead of spending extra money, the pilgrims spend the night at Mina following the Sunnah (action following the example of the Prophet), go to the Masjid (mosque) of Namirah to perform Salah (Prayer) and then stand at `Arafat Mountain, avoiding the Salah which is a Bid'ah (innovation in religion) and maybe even Bid`ah Shirkiyyah (innovation in religion tantamount to associating others with Allah in His Divinity or worship). Some of the pilgrims offer Nafilah (supererogatory) Salah towards the direction of the Ka`bah while others offer Nafilah Salah towards the direction of Al-Rahmah Mountain as they claim.

A 3: Spending the night at Mina on the Day of Tarwiyah on the night before the ninth of Dhul-Hijjah is a Sunnah and not Wajib (obligatory). Therefore, there is nothing on the pilgrims who may have neglected this whether they spent the night at `Arafat or any other place. The direction for Salah is the noble Ka`bah and it is impermissible to face `Arafah Mountain or any other place during the Salah.

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The fourth question of Fatwa no. 20794

Q 4: If the Day of `Arafah (9th of Dhul-Hijjah) falls on a Friday, would this be called the Greatest Hajj? Is there a special Thawab (reward from Allah) mentioned in the Sunnah about its merit?

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A: The day of the Greatest Hajj is the Day of Nahr (10th of Dhul-Hijjah) because on this day the rituals of Hajj, such as throwing the pebbles (at the pebble-throwing areas during Hajj), slaughtering the Hady (sacrificial animal offered by pilgrims), shaving and shortening the hair and Sa`y (going between Safa and Marwah during Hajj and `Umrah), are performed.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of fatwa no. 19711

Q 2: About fifteen years ago, I performed Hajj along with my wife and one of my children. We entered Ihram (the ritual state for Hajj and Umrah) from the Miqat (site for entering the ritual state for Hajj and Umrah) on the morning of the Day of Tarwiyah (8th of Dhul-Hijjah) and then proceeded to Makkah and made Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah). After that, we headed for Mina in the afternoon where we spent the night. After Fajr (Dawn) Prayer, we headed for `Arafah and stood at `Arafah until after Zawal (midday) and then offered `Asr (Afternoon) Prayer and headed for Muzdalifah where we spent the night. In the morning, we headed for Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah), threw the pebbles (at the pebble-throwing area during Hajj), shaved our heads and went to Makkah where we made Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), returned to Mina, threw the pebbles and spent the night there. After throwing the pebbles on the twelfth of Dhul-Hijjah, we went to Makkah and performed Tawaf-ul-Wada` (circumambulation of the Ka`bah upon leaving Makkah) and then returned to our area to the south of at-Ta'if.

After all this period, I started thinking about the Hajj that we performed and our intentions for the rituals and whether we had intended to make Ifrad Hajj (performing Hajj only) or Qiran hajj (combining Hajj and Umrah without a break in between) but could not remember. However, I have slight suspicions that we intended to perform Ifrad Hajj because we slaughtered

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an animal on behalf of myself and my family but did not offer a Hady (sacrificial animal offered by pilgrims). Based on the above, must we now slaughter a Hady and distribute its meat among the poor of the Haram (all areas within the Sacred Sanctuary of Makkah) so as to avoid any doubts following the words of the Prophet (peace be upon him) who said: ﴿Leave what causes you doubt and turn to what does not cause you doubt.﴾ **Or what must we do? Please tell us may Allah reward you with the best! Please take into account that at the time of our Hajj I was not ignorant of the three forms of Hajj but after all this time I have forgotten and I am in doubt about the form of Hajj we intended to perform.**

A 2: If the case is indeed as mentioned in the question, that you departed from `Arafat after `Asr Prayer and headed to Muzdalifah, then you must slaughter a sheep that fulfills the specifications of an Ud-hiyah (sacrificial animal offered by non-pilgrims) for each one of you and you should slaughter in Makkah and distribute the meat among its poor because you neglected a Wajib (obligatory) act of Hajj which is standing at `Arafah until sunset.

As for your doubts on the form of Hajj you had intended to perform, and whether it was Ifrad Hajj or Qiran Hajj, then what is apparent is that you intended to perform Ifrad Hajj and there is nothing on you in that regard. However, each one of you is to perform the obligatory Umrah if you had not already done so and if you did not perform one afterwards. The reason for this is that a Muslim must perform Hajj and Umrah whenever he is capable of performing them and anything other than that is voluntary.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19483

Q: What is the ruling on departing from `Arafah one minute before the time specified for Maghrib (Sunset) Prayer, according to the local time, taking into account that the passengers in the car said that the sun had already set?

A: The basic ruling is that pilgrims must remain in `Arafah on the ninth day of Dhul-Hijjah and not to leave until they ascertain that the sun has already set. It is not permissible for them to leave before that time. The important deciding factor is the setting of the sun. A pilgrim who leaves after ascertaining that the sun has set has fulfilled the obligation and there is nothing on them; but if they leave before sunset without having ascertained the time and do not return and remain there until sunset, or do not return even for a brief moment during the night, they must offer Dam (sacrificial animal offered as an atonement), which is to slaughter a sheep to compensate for neglecting an obligatory act of Hajj.

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Q 2: What must a woman do who commissions her husband to throw the pebbles (at the pebble-throwing area during Hajj) on her behalf because she has two children aged four years; her husband made Ihram (the ritual state for Hajj and Umrah) on their behalf for Hajj and he likewise threw the pebbles on behalf of the children while they were at Mina at that time as they were present at Makkah Al-Mukarramah (Makkah, the Honored) during the day. As for the night, they were at Mina? May Allah reward you with the best!

A 2: There is no objection to a woman commissioning her husband to throw pebbles on her behalf if it is hard for her do so herself. There is no objection to throwing the pebbles on behalf of the children because Hajj is not Wajib (obligatory) for them at this age as attested to by the Hadith related by Ibn

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Majah in his Sunan (Hadith compilations classified by jurisprudential themes) vol. 2, p. 101 on the authority of Jabir ibn `Abdullah (may Allah be pleased with him) who said: (Women and children accompanied us when we performed Hajj with the Prophet (peace be upon him). We entered into the state of Ihram and threw the pebbles on behalf of the children.) It is not necessary for a wife and children to be present at Mina during the time of throwing the pebbles.

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Fatwa no. 14754

Q: My husband and I headed to Makkah and the Holy Places to perform the obligatory Hajj and left my son and daughter with an Egyptian family. I stayed with my full brother in Makkah who was performing Hajj along with a group which consisted of more than 80 people from Egypt. In charge of this group was a young man and two assistants. This man has been leading groups during Hajj for eight years, sharing everything with them such as residence, transport, and the like. We performed the rites of Hajj and everything went well. However, I have

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some very important questions. I would like to know the ruling for the following in relation to my wife and myself:

1- We left `Arafah on Friday at around 9:00 p.m and passed by Al-Muzdalifah. There we gathered most of the pebbles but did not have the opportunity to combine Maghrib (Sunset) Prayer and 'Isha' (Night) Prayer at the time of the latter because the bus driver said that no one should leave the bus since there was no place to park it and the head of the group agreed with him. We offered Maghrib and `Isha' Prayer at Mina at around 2:50 a.m because that was when we arrived at Mina and did not offer Maghrib and `Isha' Prayer at Muzdalifah except for some of us who did so hastily. What must my wife and I do concerning this?

2- I asked the head of the group to throw the pebbles on behalf of my wife and myself on Sunday and Monday and he replied that we should throw the pebbles ourselves on Sunday and commission someone else to throw on our behalf on Monday. The reason we wanted to commission someone to throw the pebbles on our behalf was that I was extremely worried about my children since I had a Ru'ya (true dream) that made me worry about them. When I went to take them from the family I left them with, I found that my son was injured on his chin and had to have three stitches.

3- If my wife and I must slaughter, should this be in my country Egypt or do I have to slaughter in Mina or Makkah?

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4- Does the head of the group who gave us a Fatwa (legal opinion issued by a qualified Muslim scholar) on commissioning another to throw the pebbles on our behalf and who led us in performing Maghrib and `Isha' Prayers at Mina share my sin or does he bear the sin alone?

May Allah grant you success and may Allah reward you with the best!

A: First: It is Wajib (obligatory) on pilgrims to spend the night at Muzdalifah on the night before the day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) and the weak from among them, such as women, can leave after midnight. The optimal thing to do is to leave after Fajr (Dawn) Prayer for whoever is capable and if you had left before midnight then you

must offer a Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) for neglecting the rituals. You are to slaughter in Makkah and distribute its meat among the poor of the Haram (all areas within the Sacred Sanctuary of Makkah). Your wife must do the same.

Second: Commissioning a man to throw the pebbles on your behalf as well as on behalf of your wife on Monday due to your travelling to your country does not suffice for obligation and each one of you must offer Dam that fulfills the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute its meat among the poor of the Haram. Each one of you must pay a Fidyah (ransom) for abandoning Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) and if you had performed it, it does not suffice since you performed it before its time.

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Fatwa no. 14875

Q: In the month of Dhul-Hijjah of the year 1400 A.H., I performed the obligatory Hajj for the first time in my life with a physician colleague of mine who had performed Hajj before. I knew nothing about the rituals of Hajj and this colleague came along with me to teach me about these rituals. With us, came my colleague's elderly and invalid mother, his brother, another elderly lady and 4-5 other pilgrims. We reached Muzdalifah a little after the Adhan (call for Prayer) of `Isha' (Night) Prayer and offered Maghrib (Sunset) and `Isha' Prayers at Muzdalifah. When we tried to spend a portion of the night in Muzdalifah the Saudi car driver refused and insisted on taking us immediately to Mina. We complied and he took us to Mina during the second quarter of the night; we were the first to enter Mina.

I knew nothing of the rituals of Hajj and did not know whether or not I have to spend the night in Muzdalifah. My colleague and his brother were the ones to direct us concerning the rituals of Hajj.

The question is: Was the above procedure permissible for the inquirer who knew nothing about the rituals of Hajj? If an error has been made, what is the Kaffarah (expiation) for it? Also, what is the ruling regarding his physician colleague, his brother and the rest? Please advise. May Allah reward you.

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A: You must offer a Fidyah (ransom, i.e., sacrificial animal) for abandoning spending the night in Muzdalifah which is to slaughter a sacrificial animal in Makkah; either a Jadh`ah (a six-month-old sheep), a Thaniyyah (a one-year-old goat) or a one-seventh share of a Badanah, meeting the same conditions of Ud-hiyah (sacrificial animal offered by non-pilgrims), and distribute the meat among the poor in the Haram (all areas within the Sacred Sanctuary of Makkah). If you cannot, then you have to observe Sawm for ten days. The same applies to those who were with you and did the same.

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Fatwa no. 16490

Q: We performed Hajj during the year 1413 A.H. Upon our arrival at Muzdalifah along with the women and the elderly who were with us, we combined Maghrib (Sunset) and `Isha' (Night) Prayers and walked to Mina; we did not spend the night at Muzdalifah because we all shared the same car for transport. In the afternoon of the 10th of December, I went to throw the pebbles and found the people throwing at Al-Jamrah Al-Wusta (second or middle pebble-throwing area) so I threw the pebbles along with them out of ignorance and then trimmed my hair. After I returned to my tent, the others told me that what I did was wrong, so I returned at once and before sunset I threw seven pebbles at Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) and shaved my hair. I then returned and threw the pebbles on the 11th and remained the eve of the 12th day until midnight at Mina. I commissioned my colleague to throw the pebbles on the 12th on my behalf and went to Makkah and performed one round of Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and then travelled to Jeddah and then on Thursday left due to work circumstances and my health condition. I was performing Qiran Hajj (combining Hajj and `Umrah without a break in between).

What must I do, taking into account that I slaughtered two sacrificial animals at my place of work out of fear of having committed any mistake?

A: Spending the night in Muzdalifah at least until midnight is among the acts which are obligatory in Hajj and whoever neglects performing it without a Shar`y (Islamically lawful) excuse must offer a Fidyah (ransom), which is to sacrifice a sheep or one seventh of a Badanah (a camel or cow or ox). What you did on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals), that is repeating throwing the pebbles at Al-Jamrah Al-Kubra (largest pebble-throwing area; Jamrat-ul-`Aqabah) when you learned about your erroneous throwing, is correct and fulfills the obligation in sha'a-Allah (if Allah wills). As for commissioning another person to throw the pebbles (at the pebble-throwing area during Hajj) on your behalf on the second day, it is impermissible except if you had an excuse for not performing this act yourself. If you had a Shar`y (Islamically lawful) excuse then you did nothing wrong; otherwise you must slaughter another sacrificial animal as Fidyah (ransom).

As for Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), it does not fulfill the obligation except after having finished the rituals of Hajj. If you made your Tawaf after the person you commissioned had actually thrown the pebbles on your behalf in the afternoon, it is correct. Otherwise, you must slaughter instead as a third Fidyah. The animal you slaughtered at your place of work is invalid, because the slaughter must be performed inside Makkah and the meat must be distributed among the poor of Al-Haram.

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Fatwa no. 15881

Q: During Hajj, on the Day of `Arafah, we rented a car

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and on the same day of `Arafah the driver left us there. Sunset fell when we were supposed to go from `Arafah to Al-Muzdalifah. However, we waited for the driver and, until 2:00 a.m., he still had not returned. So we rented another car so that we could spend the night at Muzdalifah even if for a single hour. However, due to the number of cars and slow traffic, Allah did not destine for us to spend the night in Muzdalifah, which we reached at approximately 8:00 a.m. i.e. it took us nearly six hours to cover this short distance. We had many small children with us and so we could not walk or carry them. What is the ruling on this? And if we have to offer a Fidyah (ransom, i.e., sacrificial animal), must it be performed in Makkah or can we pay for it through Al-Rajhi Company at our city of Najran? Please give us a Fatwa on this, may Allah benefit you!

A: Whoever finds it difficult to reach Muzdalifah to spend the night there due to delay in transportation and cannot walk because of weakness or because he has his family with him, he must remain with his family. Anyone under these circumstances has the excuse of abandoning spending the night there and no Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) is required of him, due to the Words of Allah: ﴾Allâh burdens not a person beyond his scope.﴿ And: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ And Allah knows best.

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The third and fourth questions of Fatwa no. 16407

Q 3: The huge crowding during Hajj last year did not allow some pilgrims to spend the night in Muzdalifah; it was difficult to reach it and some of them even lost their way. What should they do?

A: The obligation to spend the night in Muzdalifah is waived for whoever is unable to fulfill it due to crowding. As for those who lost their way and spent the night in another place, they must offer Dam (sacrificial animal offered as an atonement) because it was possible for them to ask for directions to go there. They acted negligently by not asking for directions.

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 4: Is it permissible to make up for throwing the pebbles (at the pebble-throwing areas during Hajj) in the morning before Zawal (midday) of the second day or should the pilgrim do it along with the pebbles to be thrown on the following day?

A: It is invalid to throw the pebbles on the Days of Tashriq (11th, 12th, and 13th of Dhul-Hijjah) except after Zawal. It is neither permissible nor fulfills the obligation to do it in the morning because the Prophet (peace be upon him) did not throw the pebbles except after Zawal and said: ﴾Take your (Hajj) rituals from me.﴿ Anyone who misses throwing the pebbles on a certain day must throw them on the following day after Zawal - throwing all the pebbles of the missed past day before the present day of throwing, and then return after completing throwing at the last Jamrah (stone pillar marking the pebble-throwing area) to throw the pebbles at the three for the present day.

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The second and third questions of Fatwa no. 17573

Q 2: Weak pilgrims leave Muzdalifah to Mina after midnight, before the dawn of the Day of Nahr (10th of Dhul-Hijjah). Is it permissible for them to throw the pebbles at Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) before dawn? Also, are they allowed to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) before dawn if they have sufficient time for that?

A: Women, the weak and elderly pilgrims are allowed to leave Muzdalifah after midnight and throw the pebbles, perform Tawaf-ul-Ifadah and cut their hair before dawn, because this is easier on them.

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Q 3: If a woman begins menstruating while performing the rituals of Hajj, is it permissible for her to enter Al-Masjid Al-Haram, or any other mosque in Al-Masha`ir (Sacred sites where the rites of Hajj are performed: Mina, `Arafah and Muzdalifah), especially if she cannot rent a tent or a dwelling for herself and her Mahram (spouse or unmarriageable relative) and they only rely on the mosque and nearby streets for taking rest?

A: It is impermissible for a menstruating woman to sit in the mosque or enter Al-Masjid Al-Haram, until she is purified: i.e. the menstruation blood has stopped and she has taken a ritual bath after that. Prophet Muhammad (peace be upon him) forbade menstruating women from entering mosques, as reported in the hadith narrated on the authority of `Aishah (may Allah be pleased with her) who said: "The Messenger of Allah (peace be upon him) came while

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the houses of some of his Companions opened out to the mosque and said: (Let not the doors of these houses open out to the Masjid (mosque).) Later on, the Messenger of Allah (peace be upon him) entered the mosque and people did not follow his directions, hoping that some concession would be revealed in their favor. So, he came out to them and said: (let not the doors of these houses open out to the Masjid (mosque). I do not make the Masjid lawful for a menstruating woman and for a Junub (person in a state of major ceremonial impurity) to enter.) Recorded by Abu Dawud

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Fatwa no. 19291

Q: I performed the obligatory Hajj the last year 1416 A.H. We proceeded from `Arafah after sunset of the ninth day, but we did not reach Muzdalifah or spend the night there due to the heavy traffic on the roads leading to Muzdalifah. We continued driving to Muzdalifah with the intention of spending the night there, but we fell asleep at about 1:00 a.m before we reached it. We only arrived after sunrise on the Day of Nahr (Day of Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) and we did not stop over, but continued moving to Mina.

I hope you will elaborate on the legal ruling of what we did. Are we obligated to take any further act? May Allah reward you with the best reward and keep you safe!

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A: You are obligated to offer Dam (atonement required of a pilgrim for a wilful violation of a prohibition or obligation while in the ceremonial state for Hajj and `Umrah) because you neglected an obligatory rite of Hajj by sleeping and failing to pass the night in Muzdalifah. It was obligatory on you to keep on moving to Muzdalifah to pass the night of the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) there in accordance with the direction of Prophet Muhammad (peace be upon him): (Whoever offers this Salah (Prayer) with us and stands with us until we move on, and had stood before that in `Arafah by night or by day, has successfully completed their Hajj.) Recorded by Imam Ahmad and by the four compilers of Sunan (Hadith compilations classified by jurisprudential themes). Almighty Allah says: (Remember Allah (by glorifying His Praises, i.e. prayers and invocations, etc.) at the Mash'ar-il-Haram.)

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Fatwa no. 17825

Q: Some inquirers from among the people of `Ar`ar asked us about a number of mistakes they committed while performing the obligatory Hajj this year. It happened that they moved from `Arafat after Maghrib (sunset) and did not pass by Muzdalifah or stop over by it. They

directly headed to stone Jamrat-ul-`Aqabah (the closest pillar to Makkah). Then, they went to the the Sacred House of Allah (Al-Ka`bah) and performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and made Sa`y (going between Safa and Marwah during Hajj and `Umrah) before midnight. However, some of them noticed that Al-Haram (the Sacred Mosque in Makkah) was empty of people. So, a woman and her son inquired from an Imam (the one who leads congregational Prayer) of a mosque near Al-Haram about this matter and he gave her a fatwa that she had to return and spend the night in Muzdalifah and throw the pebbles of Al-Jamrah Al-Kubra (largest pillar; Jamrat-ul-`Aqabah) at its due time and after that she would perform Tawaf-ul-Ifadah. The woman and her son informed those with them, but they did not respond. So, she decided to return to Muzdalifah and passed the night there and completed her Hajj as she was advised.

We hope you will give us a fatwa regarding those who neglected passing the night in Muzdalifah, throwing the pebbles of Jamrat-ul-`Aqabah and performing Tawaf-ul-Ifadah and Sa`y before midnight.

A: Those who did not spend the night in Muzdalifah without a legal excuse and threw the pebbles of Jamrat-ul-`Aqabah (the closest pillar to Makkah) before midnight are required to offer two Fidyahs (ransoms): one for not spending the night in Muzdalifah without a legal excuse, and another one for throwing the pebbles before midnight.

As for performing Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) before midnight, it should be repeated; those pilgrims should return to Makkah at anytime and perform it, but it is better to hasten to do so as son as possible. Moreover, whoever among them had sexual intercourse before repeating the Tawaf must offer Fidyah (ransom) which is a sacrifice meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered in Makkah and its meat be distributed among the poor. They should also repent to Almighty Allah for the sin they had committed. As for those who returned and passed the night in Muzdalifah, threw the pebbles of the Jamarat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) and performed the Tawaf

after midnight, they are not obligate to take any further action.

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The first question of Fatwa no. (19018)

Q 1: Someone performed Hajj to the Sacred House of Allah (Al-Ka`bah) and says that he left Muzdalifah in the first third of night, at approximately 10 p.m., because he had women with him. What is incumbent upon all of them, may Allah reward you?

A 1: Whoever leaves Muzdalifah before midnight without a legal excuse, such as illness, has not fulfilled the obligation of spending the night there and must slaughter a sheep in Makkah meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims). It should be distributed among the poor within the Sacred Precincts. This is because the least time required to fulfill the obligation of spending the night in Muzdalifah is until midnight, as the Prophet (peace be upon him) did not permit the weak persons to leave Muzdalifah until after midnight.

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Fatwa no. 20161

Q: Allah (Glorified and Exalted be He) helped me perform Hajj to His Sacred House (Al-Ka`bah) this year, but something happened during this Hajj that disturbed me greatly. When we left `Arafah on the ninth day and moved to Muzdalifah, we arrived in it at 10:30 p.m. We shortened and combined Maghrib (Sunset) and `Isha' (Night) Prayers.

I wanted to spend the night in Muzdalifah till dawn, but my husband and some others who had women with them insisted on moving from Muzdalifah at midnight because they had women with them who are weak, and therefore excused. We arrived in Mina at 1:00 a.m. and threw pebbles at Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) at 1:15 a.m. I was concerned with our having left Muzdalifah, thinking whether it was right or not. I asked several shaykhs about this, and my husband did as well, but they told us that our action is correct and valid.

Then, a shaykh named Salih Al-Ghazaly told us that we had to assume Ihram (ritual state for Hajj or `Umrah) anew by putting on Ihram clothing and repeat throwing the pebbles (at the pebble-throwing area during Hajj). That was on the first day of `Eid-ul-Adha (the Festival of the Sacrifice). It is known that women need not wear a specific garment in Hajj, so my husband put on his Ihram garment again and we both made intentions to enter the state of Ihram. Then, we went on that day, 10th of Dhul-Hijjah, and threw pebbles at Jamrat-ul-`Aqabah and performed Tahallul (removal of the ritual state for Hajj and `Umrah) according to what the shaykh told us. Also, he said that each of us should offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah).

We postponed offering the Dam until we ask and be sure whether it is obligatory on us or not. Is our departure from Muzdalifah at midnight correct? Is our throwing pebbles at Jamrat-ul-`Aqabah at 1:15 a.m. correct? Is our concern with asking and knowing the answer, and my husband being keen to inform me of the answer regarded as exaggeration, dispute, or sin during Hajj? Is our second act of repeating Ihram, throwing pebbles at Jamrat-ul-`Aqabah, and Tahallul regarded as a sin? Should we offer Kaffarah (expiation)? Is our Hajj invalid and must we repeat it?

A: Spending the night in Muzdalifah is one of the obligations of Hajj. It is fulfilled by remaining there most of the night. Therefore, since you left Muzdalifah at 12:00, as you mentioned, you did nothing wrong because it is the middle of the night and there is no harm in moving from Muzdalifah after midnight for the weak of women and others.

Moreover, your throwing pebbles at Jamrat-ul-`Aqabah at the time that you mentioned is right and valid. It is permissible for the weak of women, old-aged, and those with them to throw pebbles in the last half of the night on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) to avoid the crowds and any difficulties. As for wearing the Ihram clothing again after the first Tahallul and repeating the throwing of pebbles at Jamrat-ul-`Aqabah, all of this is

overlooked and there is neither sin nor Kaffarah required of you. This is because the first Tahallul is fulfilled by throwing the pebbles at

Jamrat-ul-`Aqabah, shaving or shortening the hair. Also, asking about matters of your faith in order to know a legal ruling is not considered exaggeration, dispute, or sin in Hajj. This is permissible so that Muslims can be aware of their Islamic duties and carry out Allah's Commands as they should be. However, you should only consult trustworthy and knowledgeable people regarding matters of faith and life. Allah (Exalted be He) says: ﴾So ask the people of the Reminder, if you do not know.﴿

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Fatwa no. 20978

Q: A man, three of his neighbors, and their mothers went to perform Hajj. On the ninth day of Dhul-Hijjah, they were in Mina searching for a place to camp in. They had their tents and supplies, and they kept searching but they did not find a place to pitch their tent. There were women with them who needed restrooms close to the tent, and they were prevented from camping at some places. So, they remained in their car until the next day. Then, they went to `Arafah and remained there the whole day until

sunset, but they could not proceed with the first groups due to the crowd. They waited until the crowd decreased because they had elderly people with them so that they left the bounds of `Arafah shortly before midnight. They passed by Muzdalifah and did not spend the night there because they had elderly people with them. They continued moving and arrived in Mina while the Adhan (call to Prayer) of Fajr (Dawn) Prayer was being announced. They threw the pebbles at the Jamarat (stone pillars marking the pebble-throwing areas, Jamrat-ul-`Aqabah being the closest to Makkah) and moved to Makkah. After returning from Makkah, they did not find a place to stay in. They kept searching, but they were exhausted and fell asleep outside the sign marking the border of Makkah. Their place was not contiguous with other tents; it was about 3 km away. They remained in that place and completed the rites of Hajj; however, these pilgrims were unaware that they had to spend most of the night in Mina though they did not find a place there and there were sick men and women with them.

What should they do to compensate for not spending the night in Muzdalifah? Also, what is obligatory on them to do for not spending the night in Mina during Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), considering what was mentioned? Is there harm in their having offered Maghrib (Sunset) and `Isha' (Night) Prayers while they were at the border of `Arafah shortly before midnight?

A: If the case is as mentioned, there is nothing wrong with what these pilgrims did. Their Hajj is valid, In sha'a-Allah (if Allah wills). They are exempted from spending the night in Muzdalifah because they were not able to reach it until after midnight, and they left it as it is allowable for the weak and those with them to leave Muzdalifah after midnight. Also, there is nothing wrong

in their having camped outside of Mina during the Days of Tashriq because they did not find a place even after searching.

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Fatwa no. (20748)

Q 1: I performed the obligatory Hajj with my family the last year, 1418 A.H. but some things happened and I do not know whether they are right or not.

We left `Arafah after standing there at 10 p.m. and entered Muzdalifah at 12 midnight. However, we left it at 12.30 by order of my father and returned to a house we rented in Makkah because my mother had a migraine attack; however, the rest of the family were fine. Are we charged with something due to our leaving Muzdalifah before Fajr (Dawn) Prayer?

A 1: It is permissible to proceed from Muzdalifah after midnight for the excused, such as the sick, the old and the young and those with them to avoid the hardship. As for the healthy, it is better for them to stay in Muzdalifah until after Fajr (Dawn) Prayer. However, there is nothing wrong with your having gone

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to Makkah.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: After we returned home from Muzdalifah at 3 a.m. in the morning, my father and brothers went to throw the pebbles at Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah). My mother and I authorized them to throw the pebbles on our behalf. They finished throwing the pebbles shortly before or along with the Adhan (call to Prayer) for Fajr (Dawn) Prayer. Is their throwing the pebbles at Jamrat-ul-`Aqabah before sunrise valid or not?

A: It is permissible to throw the pebbles at Jamrat-ul-`Aqabah after midnight of the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals). Also, it is permissible for the incapable persons to authorize someone to throw on their behalf. However, it is better for the capable persons to throw on the day of `Eid-ul-Adha (the Festival of the Sacrifice) after sunrise following the example of the Prophet (peace be upon him).

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Q 3: In the first of the nights of Mina, my father and brothers slept after performing `Isha' (Night) Prayer in our home in Makkah. I tried to wake them up, but it took some time. After they woke up we had dinner and went to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) at 11 p.m. that night. We completed the Tawaf at 1 a.m. in the morning and left the Haram (all areas within the Sacred Sanctuary of Makkah). Our brother stayed behind under the pretext of bringing Zamzam water, but actually he went to smoke. We along with his wife waited for him in the courtyard of the Haram till 2 a.m. in the morning. We searched for him and found him at our doorstep at 2.30 a.m. We all then went to Mina but the road was overcrowded with cars, consequently, we could not enter Mina until 4.20 a.m. that morning. We remained there and did not sleep until 4.50.

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Our father then ordered us to return to our home in Makkah. Is this counted as an overnight stay in Mina? Must we expiate by offering Dam (sacrificial animal offered as an atonement) because we were late entering Mina?

A: Spending the night in Mina during the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) is among the obligations of Hajj. It is not permissible to neglect it except for pilgrims with valid excuses. The least time for discharging the obligation is to remain until midnight. A pilgrim who leaves without an excuse will be charged with a sacrifice. If a pilgrim arrives there at midnight and remains there till dawn, it counts as sufficient.

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Q 4: During Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), my father and I were counting the rounds of Tawaf (circumambulation of the Ka`bah). After we finished, my father said that we had performed seven rounds, but I said that they were only six. He was adamant that it was seven, then we left the Haram (all areas within the Sacred Sanctuary of Makkah) because my father insisted. Is this Tawaf valid or not?

A: Anyone who doubts the number of the rounds of Tawaf should build on certainty, which is the least number and complete what is doubted to be missing. Accordingly, you should repeat the Tawaf which you did not complete.

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Fatwa no. (15995)

Q: Please, explain the right way of shaving in Hajj and `Umrah (lesser pilgrimage). Should it

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be done by razor or an electric shaver; which is better? Are they the same? Please, advise us!

A: The point is to shave or shorten the hair regardless of the type of instrument used. It should be noted that shaving is better, i.e. to remove the hair with a razor and the like. It was authentically reported that the Prophet (peace be upon him) supplicated three times for forgiveness and mercy of those who shave their hair and only once for those who merely shorten their hair.

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The second question of Fatwa no. 16418

Q 2: I performed `Umrah (lesser pilgrimage) this year but I am uncertain of the matter of shortening the hair. I heard some people saying that it is impermissible to shorten hair from one side only or for example from the right and the left side only. I left the Masjid (mosque) because of this debate. I took off Ihram (clothing worn during the ritual state for Hajj and `Umrah) and put on my usual clothes before I shortened my hair. What is the ruling on this case?

A: If the case is as you mentioned that you shortened your hair according to the manner that is Mashru` (Islamically prescribed) and then assumed Tahallul. The Wajib (obligatory) is to shorten all the hair. On the other hand, there is nothing wrong with wearing your usual clothes before shortening your hair out of ignorance.

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The first question of Fatwa no. (16485)

Q 1: If someone living in Jeddah performs `Umrah (lesser pilgrimage) and does not shave their head except in Jeddah. What is the ruling on that?

A 1: There is no harm on performing the rite of shaving the head during Hajj or `Umrah (lesser pilgrimage) anyplace outside Al-Haram (all areas within the Sacred Sanctuary of Makkah) or inside it.During `Umrah, however, a pilgrim does not disengage from Ihram (ritual state for Hajj or `Umrah) unless he shaves off or shortens his hair. During Hajj, if a pilgrim stones the Jamrah (stone pillar marking the pebble-throwing area) and performs Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y (going between Safa and Marwah during Hajj and `Umrah), he should not have sexual intercourse with his wife until he shaves off or shortens his hair.

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The second question of Fatwa no. (17777)

Q 2: A man from Al-Ta'if performed `Umrah (lesser pilgrimage) and then returned to Al-Ta'if ; however, he did not shave off his hair until he returned to Al-Ta'if. This happened 5 years ago, and when he asked one of the seekers of knowledge he was told that he is committed to offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) for each `Umrah because Al-Ta'if is not a place for discontinuing the ritual state for Hajj and `Umrah; rather, the place for this is Makkah.

A 2: Shaving or shortening the hair during Hajj or `Umrah (lesser pilgrimage) is permissible anywhere. The mentioned above Fatwa that shaving off or shortening the hair must be within Al-Haram (all areas within the Sacred Sanctuary of Makkah) is incorrect.

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The first question of Fatwa no. 17783

Q 1: What is the ruling on forgetting to shave one's head after completing the rituals of Hajj and remembering it only after a long time?

A: Shaving or shortening the hair is one of the obligatory rituals of Hajj and `Umrah. A pilgrim who forgets to shave or shorten the hair has to do so if it is remembered afterward. If the pilgrim engages in sexual intercourse before shaving or shortening the hair, it is required to offer a Fidyah (ransom, i.e., sacrificial animal), which is to slaughter a sheep in Makkah and distribute its meat to the poor in the Haram (all areas within the Sacred Sanctuary of Makkah). This is because without it, major Tahallul (final removal of the ritual state for Hajj and `Umrah, after performing the final obligatory circumambulation of the Ka`bah for Hajj) cannot be complete in Hajj; while engaging in sexual intercourse before it necessitates offering a Fidyah. The same applies to `Umrah; without it Tahallul after finishing `Umrah cannot be fulfilled.

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The first and third question of Fatwa no. (17832)

Q 1: In the past, whenever one of us offered Hajj, we would ignorantly cut a little hair from the front and the back part of our head and on the first day stone Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) to disengage from Ihram (ritual state for Hajj or `Umrah) . In fact, I did so before my marriage. Then, two years later I got married, praise be to Allah, but I was told that I was still Muhrim (pilgrim in the ritual state for Hajj and `Umrah) and that my marriage contract was null and void. So, according to them, I must repeat the contract of marriage because shaving off or shortening the hair is a must for discontinuing the state of Ihram of Hajj or `Umrah (lesser pilgrimage). Is this correct?

A 1: It is obligatory to shorten all of the hair of the head from all sides. As for what you previously did out of ignorance, there is nothing wrong with you and the marriage is valid.

Q 2: A young man performed the obligatory Hajj with us. He stoned Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) on the first day and did not perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). He remained in Mina the rest of the days of Hajj and did not stone the Jamrat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) himself but he authorized someone to stone on his behalf. His excuse was that he had a psychological illness which affected him from time to time. I should mention that he performed Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah) and he was offering Ifrad Hajj (performing Hajj only) and stood in `Arafah. We tried to convince him to perform Tawaf-ul-Ifadah, even if he had to be carried on a stretcher because it is a pillar of Hajj, as known; but he refused to enter Al-Haram (the Sacred Mosque in Makkah) due to his illness. He then returned home which is outside the Miqat (site for entering the ritual state for Hajj or `Umrah), and his feelings of fear vanished away.

The next week he returned, assumed Ihram (ritual state for Hajj or `Umrah) and performed Tawaf-ul-Ifadah. He did not commit any of the prohibitions of Ihram, until he performed Tawaf (circumambulation of the Ka`bah) and the major Tahallul (final removal of the ritual state for Hajj and `Umrah, after performing the final obligatory circumambulation of the Ka`bah for Hajj). Is his Hajj valid, especially because what occurred was involuntary due to his severe illness which we knew about?

A 2: If the if the reality is as mentioned, then nothing is required from this young man as long as he performed the Sa`y (going between Safa and Marwah during Hajj and `Umrah) with Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah) or Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) because he did what was obligatory on him.

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The third question of Fatwa no. (20088)

Q 3: A man came to Jeddah and on the next day he went to perform the first `Umrah (lesser pilgrimage) in his life. He went with a relative and performed the `Umrah. After we finished the Sa`y (going between Safa and Marwah during Hajj and `Umrah) I said to him, "Will we shave off or shorten the hair? He said, "We will shave it off at home. When we returned home, we forgot to have our hair cut and took off the Ihram (clothing worn during the ritual state for Hajj and `Umrah). What is required from us? May Allah reward you with the best!

A 3: If a pilgrim forgets to shave or shorten his hair and performs the Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) but wears his regular clothing before shaving or shortening the hair, it is obligatory on him to take off his clothes when he remembers

and put on the garment of Ihram. Then, he should shave his head or shorten his hair and wear his clothes and nothing is required from him. There is nothing wrong with him because he is excused due to forgetfulness.

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The second question of Fatwa no. (21426)

Q 2: My father performed Hajj three times, but he never shaved off or shortened his hair completely. He would cut some hairs from the sides of his head with scissors. Is his Hajj valid? Is he committed to something? May Allah reward you with the best and protect you!

A 2: It is obligatory on a pilgrim who wishes to remove the ritual state of `Umrah (lesser pilgrimage) or Hajj to shorten all the hair of his head. Allah (Exalted be He) says: ﴾(some) having your heads shaved, and (some) having your head hair cut short﴿ We are ordered to follow the example of the Prophet (peace be upon him). It was authentically reported that the Prophet (peace be upon him) said in Farewell Hajj: ﴾Take your (Hajj) rites from me.﴿ He ordered shaving off or shortening the hair. As for what your father did, it is forgiven, in sha'a-Allah (if Allah wills) due to the well-known dispute among the people of knowledge in this regard. However, in the future, he should shorten his hair completely whether in Hajj or `Umrah; but shaving

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is best according to what was authentically reported in the Two Sahih(authentic) Books of Hadith (i.e. Al-Bukhari and Muslim) that the Prophet (peace be upon him) supplicated for those who shave off their hair three times and said after that: ﴾And those who shorten.﴿ May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. (16370)

Q 5: A woman offered `Umrah (lesser pilgrimage) and performed Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah), but she did not shorten her hair. She returned home, bathed and wore perfume. Two weeks later, she remembered that she did not shorten her hair, so she shortened it. What is the ruling on this act?

A 5: A: What this woman did is valid and she is excused due to forgetfulness in all she did before shortening her hair. This includes all the prohibitions of Ihram (ritual state for Hajj or `Umrah) except sexual intercourse, which if she had relations before shortening her hair, she will have to slaughter a sheep in Makkah and distribute it among the poor people of Al-Haram (the Sacred Precincts of Makkah).

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The first question of Fatwa no. (20979)

Q 1: My wife and I performed `Umrah (lesser pilgrimage) and after that I shaved off my hair. Then, we went to Jeddah that same night but my wife did not remember that she had not shortened her hair until `Asr (Afternoon) Prayer on the next day when she shortened it. However, we most likely had sexual intercourse before she shortened her hair. Is there any compensation due from her? Please reply, may Allah reward you with the best!

A 1: This woman fulfilled what is obligatory on her as she shortened her hair when she remembered, but it remains that she must slaughter a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute it among it poor people. This is because it most likely that sexual intercourse took place before she disengaged from Ihram by shortening the hair. However, the `Umrah is valid.

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Fatwa no. (15864)

Q: I performed the rites of `Umrah (lesser pilgrimage) during the last ten days of the blessed month of Ramadan in 1214 A.H.; however, I was not fully aware of these rites! I did not start the Tawaf (circumambulation of the Ka`bah) from Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah), but from the Yemeni Corner (southern corner of the Ka`bah facing Yemen). I was ignorant of the conditions and the obligations, but I completed all the rites correctly, in sha'a-Allah (if Allah wills). Then, few days later, I read that it is incumbent to begin the Tawaf from Al-Hajar Al-Aswad. Please, explain what the consequences are for doing this? Is my `Umrah incomplete, because I was ignorant of where to begin Tawaf? Please reply, may Allah safeguard you!

A: What the questioner did of starting with the Yemeni Corner (southern corner of the Ka`bah facing Yemen) is wrong because the beginning of Tawaf should be from Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah). However, this mistake does not affect the validity of Tawaf because it includes some increase in the first round, and it is valid if he completed the seventh round to Al-Hajar Al-Aswad.

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The first and second questions of Fatwa no. 17953

Q 1: Is Idtiba` (uncovering the right shoulder) during Tawaf (circumambulation of the Ka`bah) an act of Sunnah (supererogatory act of worship following the example of the Prophet? What if a pilgrim forgets to do it?

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Does kissing Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) suffice for saying: "Bismillah (In the Name of Allah)" and "Allahu Akbar (Allah is the Greatest)"? A pilgrim forgot to say them and only kissed Al-Hajar Al-Aswad, then he remembered after passing it and said them while going to Maqam Ibrahim (the Station of Ibrahim). What is required of him?

A: Idtiba` is a Muhrim (pilgrim in the ritual state for Hajj and `Umrah) putting the middle of his garment under his right armpit and both ends of the garment on his left shoulder while keeping his right shoulder and upper arm uncovered. It is an act of Sunnah in the first Tawaf when the pilgrim first arrives in Makkah. It constitutes the Tawaf of `Umrah for a Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between), and Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah) for a Qarin (pilgrim combining Hajj and `Umrah without a break in between) or a Mufrid (pilgrim performing Hajj only). If a pilgrim forgets it, there is nothing required of him and the same applies if he forgets Takbir (saying: "Allahu Akbar [Allah is the Greatest]") or Tasmiyah (saying, "Bismillah [In the Name of Allah]") at the beginning of Tawaf, because Takbir, Dhikr (Remembrance of Allah) and Du`a (supplication) during Tawaf and Sa`y (going between Safa and Marwah during Hajj and `Umrah) are acts of Sunnah that are not obligatory. However, it is obligatory to perform Tawaf or Sa`y while the intention of doing it is resolved from the beginning of the ritual.

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Q 2: I slaughtered a sacrificial animal as Fidyah (ransom) following a Fatwa that reached me. I slaughtered it in one of the slaughterhouses of Makkah , specifically in Al-Masfalah, and I distributed the meat among the poor there. Is this considered distributing the meat among the poor people of Al-Haram (all areas within the Sacred Sanctuary of Makkah)? Are the poor of Al-Haram considered the poor of Makkah? I did not take anything from it, but I gave to some relatives living in Makkah . I visited them and they prepared food from it and I ate with them. Am I committed to something for eating this meat with them? Moreover, if a pilgrim offers Fidyah (ransom), is his Hajj incomplete? Is there a Hajj required from him after that?

A 2: A sacrificial animal which is slaughtered for having committed a prohibited act or omitting an obligation should be distributed among

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the poor of Al-Haram (all areas within the Sacred Sanctuary of Makkah) They are the poor within the boundaries of Makkah whether inside or outside Makkah ;whether they are residents in Makkah or visitors. Whoever offers this ransom should not eat from the meat of the sacrificial animal because it is an expiation.

As for the ransom of Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between), Qiran Hajj (combining Hajj and `Umrah without a break in between) or voluntary sacrifices, there is no harm in eating from them. Allah (Exalted be He) says: ﴾Then, when they are down on their sides (after slaughter), eat thereof, and feed the needy who does not ask (men), and the beggar who asks (men).﴿

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The first question of Fatwa no. 21169

Q 1: Should a pilgrim after Tawaf-ul-Wada` (circumambulating the Ka`bah on leaving Makkah) or any supererogatory Tawaf offer Salat-ul-Tawaf (two-unit-Prayer performed after circumambulating the Ka`bah)? Is saying Takbir (saying: "Allahu Akbar [Allah is the Greatest]") when coming in line with Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) after the seventh round of Tawaf an act of Sunnah? Is Du`a' (supplication) after the seventh round of Sa`y (going between Safa and Marwah during Hajj and `Umrah) an act of Sunnah?

A: Yes, a pilgrim should offer Salat-ul-Tawaf after Tawaf-ul-Wada` or a supererogatory Tawaf. A worshipper may recite Surah Al-Kafirun

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in the first Rak`ah (unit of Prayer), and Surah Al-Ikhlas in the second Rak`ah, after reciting Al-Fatihah (Opening Chapter of the Qur'an). Malik ibn Anas (may Allah be pleased with him) said: (I heard that when the Messenger of Allah (peace be upon him) finished his Tawaf, he would pray two Rak`ahs, and when he (peace be upon him) wanted to go to Safa and Marwah, he would touch Al-Hajar Al-Aswad before he left.) As for the last part of the question, it was not authentically reported that the Messenger of Allah (peace be upon him) stood after finishing the seventh round of Sa`y and supplicated.

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Fatwa no. 13940

Q: What is the ruling if a woman menstruates before performing Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), in spite of her taking menstruation-prevention pills? It should be added that after she returned home her husband had sexual intercourse with her. She offered Hajj before in 1409 A.H. and she works in Najran in the Kingdom. Can she perform Tawaf-ul-Ifadah next year or at any time? Is she required to perform only Tawaf or perform Tawaf along with offering Dam (sacrificial animal offered as an atonement)? Does offering Dam suffice? Or is there nothing required of her? Answer me, may Allah reward you with the best.

A: It is obligatory for her to return to Makkah to make up for Tawaf-ul-Ifadah because it is a Rukn (integral pillar) of

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Hajj that cannot be waived under any circumstance. In addition, she is obliged to slaughter a sheep meeting the same conditions of Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute its meat among the poor for having intercourse before Tawaf-ul-Ifadah.

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Fatwa no. 15843

Q: Someone offered Hajj and did not perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj).

A: If a Muslim offers Hajj but does not perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), their Hajj, though valid, is incomplete. They must perform Tawaf-ul-Ifadah and Sa`y (going between Al-Safa and Al-Marwah). If the questioner did not perform that Tawaf, he would have to return to Makkah and offer Tawaf and perform the Sa`y between Al-Safa and Al-Marwah at anytime that he can go to Makkah. If he had sexual intercourse with his wife during that time, he would be committed to slaughtering a Fidyah (ransom) in Makkah meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) or one seventh of a camel or a cow and distribute it among the poor people of Al-Haram. If he cannot do that, he should fast ten days. However, he is now not in a state of Ihram (ritual state for Hajj or `Umrah) because he disengaged from it by throwing the Jamarat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) and shortening the hair of his head. Moreover, he is required to avoid sleeping with his wife until he performs Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) with the intention of the previous Hajj and with his normal clothes because he has done the first Tahallul (removal of the ritual state for Hajj and `Umrah) by throwing the Jamarat

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on the day of `Eid (the festival day) or shortening the hair. He is only prohibited to approach women until he does Tawaf-ul-Ifadah and performs the Sa`y between Al-Safa and Al-Marwah for seven rounds.

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The fifth question of fatwa no. 16407

Q 5: One of my friends told me that there is a Hadith that indicates that if a pilgrim observes the first Tahallul (removal of the ritual state for Hajj and `Umrah) but the sun sets before they perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), it is obligatory on them to wear the Ihram (clothing worn during the ritual state for Hajj and `Umrah) and return to the state of Ihram (ritual state for Hajj or `Umrah) as they were. We hope that you will illustrate this.

A: The Hadith that you have mentioned is narrated by Um Salamah. However, Al-Nawawy mentioned that scholars agreed that it is inapplicable because it's Isnad (chain of narrators) is weak.

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Fatwa no. 15428

Q: I performed Hajj in 1410 A.H. Since I am illiterate, I performed the rituals of Hajj as people told me. I assumed Ihram (ritual state for Hajj or `Umrah) from the Miqat (site for entering the ritual state for Hajj or `Umrah), and performed Tawaf (circumambulation the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah).

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I also spent the night at Mina where I offered Fajr (Dawn) Prayer on the 9th of Dhul-Hijjah then I went to `Arafah and stayed there until I proceeded with the pilgrims from `Arafah to Muzdalifah after sunset. We headed to Muzdalifah where we spent the night of `Eid-ul-Adha (the Festival of the Sacrifice) and collected the pebbles. We went to throw the Jamrat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) after Fajr Prayer. I threw the pebbles (at the pebble-throwing area during Hajj), shaved my head, and removed Ihram (clothing worn during the ritual state for Hajj and `Umrah) but did not go to Makkah. On the next day, I threw the pebbles and stayed at Mina and did not go to Makkah.

On the third day, I threw the pebbles and asked a shaykh at Mina whether I should slaughter a Hady (sacrificial animal offered by pilgrims) or not since I performed Ifrad Hajj (performing Hajj only). He replied in the negative. I also asked him about Tawaf-ul-Wada` (circumambulation the Ka`bah on leaving Makkah) and he told me to perform it and leave Makkah. Therefore, I performed it and went to my residence.

Two days later, I asked a fellow brother about how he performed Hajj. He told me that there is Tawaf-ul-Ifadah (final obligatory circumambulation the Ka`bah in Hajj). He asked a shaykh about my case and he told him that my Hajj is incomplete and that offering a Fidyah (ransom), Sawm (Fast), or Sadaqah (voluntary charity) is insufficient and I have to repeat Hajj because I did not perform Tawaf-ul-Ifadah. I look forward to receiving your reply.

A: Your Hajj is valid but you have to return to Makkah as soon as possible to perform Tawaf-ul-Ifadah and then Tawaf-ul-Wada`.

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If you engaged in sexual intercourse with your wife during this period, a sheep should be slaughtered and its meat should be distributed to the poor in Makkah. If you cannot afford to do this, you have to observe Sawm (Fast) for ten days. However, if you did not have sexual intercourse, you have only to perform Tawaf-ul-Ifadah and Tawaf-ul-Wada`.

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The ninth question of fatwa no. 16402

Q 9: Is it obligatory on a Qarin (pilgrim combining Hajj and `Umrah without a break in between) to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) if they performed Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah)?

A: Tawaf-ul-Qudum is not a substitute of Tawaf-ul-Ifadah for a Qarin pilgrim or Mufrid Hajj (performing Hajj only) because it is done at a different time. Moreover, it is a Rukn (integral pillar) and Hajj is incomplete without it. Its time is after standing at `Arafah and moving from Muzdalifah. As for Tawaf-ul-Qudum, it is an act of Sunnah (acts, sayings or approvals of the Prophet): it is the choice of the pilgrim to do it or not.

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Fatwa no. 15667

Q: I assumed Ihram with my mother from the Miqat (site for entering the ritual state for Hajj or `Umrah) of as-Sa`diyyah with intention of offering Hajj

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and `Umrah as Qiran Hajj (combining Hajj and `Umrah without a break in between) in 1413 A.H. We made Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) and went to Mina where we spent the Day of Tarwiyah (8th of Dhul-Hijjah). Then, we went to `Arafah on the day of `Arafah (the ninth day of Dhul-Hijjah), returned to Mina on the Day of Sacrifice (10th of Dhul-Hijjah) and threw Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah). After that we slaughtered the Fidyah (ransom) and made Tahallul (removal of the ritual state for Hajj and `Umrah). However, my mother fell ill around the time of `Asr (Afternoon) Prayer of that day and kept getting worse. I threw the three Jamarat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) on her behalf on first and second Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). She got worse and I was worried about her and took her from Mina directly to Jeddah on the second day of Tashriq in the evening after throwing the Jamarat. Therefore, she could not perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). Now, she is having medical checkups in Jeddah. We live in the suburbs of Al-Baha and she is getting well.

What should be done regarding the Tawaf? We are waiting for your answer in order to complete the rituals of our Hajj. May Allah reward you with the best!

A: It is Wajib (obligatory) on your mother to return to Makkah to perform Tawaf-ul-Ifadah which shall suffice for Tawaf-ul-Wada` if you leave immediately after performing it. May Allah heal her from every ailment!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19634

Q: Allah Almighty helped me offer Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) with my father and some of my relatives. We all performed all Hajj rituals except Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) thinking that Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) would suffice. I suspected the authenticity of that, so I hope that you will direct me regarding that. I should mention that this happened three years ago. Answer us, may Allah reward you and forgive you! We implore Allah to grant you a blessed end and preserve you for Islam and Muslims!

A: If you delayed Tawaf-ul-Ifadah and performed it before leaving Makkah, it would suffice for Tawaf-ul-Wada`. However, if you only performed Tawaf-ul-Wada` and did not have the intention of performing Tawaf-ul-Ifadah, then your Hajj would not be complete unless you do Tawaf-ul-Ifadah. Therefore, you are obliged to return to Makkah to perform Tawaf-ul-Ifadah and Sa`y (going between Safa and Marwah during Hajj and `Umrah) if you were performing Tamattu` Hajj. The same applies to the case of offering Qiran Hajj (combining Hajj and `Umrah without a break in between) or Ifrad Hajj (performing Hajj only) if you did not offer Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah). Furthermore, if any of you had sexual intercourse during this period, it is Wajib (obligatory) on the one who did that to slaughter a Fidyah (ransom) in Makkah which is a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute its meat among the poor of the Haram (all areas within the Sacred Sanctuary of Makkah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17760

Q: I was 18 years old when I performed my first Hajj and, at that time, I was studying in Makkah Al-Mukarramah. At the beginning of Dhul-Hajjah, I worked with pilgrims' guide to be in the service of pilgrims. I assumed my Ihram (ritual state for Hajj or `Umrah) on the morning of the eighth day in Makkah and did not perform Tawaf (circumambulation of the Ka`bah) or Sa`y (going between Safa and Marwah during Hajj and `Umrah). On the ninth day, I remained at `Arafah but I did not spend the night in Muzdalifah owing to my work with the guide. On the tenth day, I threw the Jamarat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah), shortened my hair and made Tahallul (removal of the ritual state for Hajj and `Umrah). Also, I threw the Jamarat on the eleventh and twelfth day but I did not perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) or Sa`y due to ignorance. I left my work with the guide and went to Al-Taif without performing Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). A few days later, I returned to Makkah because of my study. Then, after two years I concluded my marriage contract and consummated the marriage. I suspected the validity of my Hajj, so I decided to perform Hajj a second time without the intention of repeating the first Hajj. I performed all the pillars and obligatory acts of the second Hajj perfectly. Three years later, I performed Hajj for the third time with my wife. Dear respected Shaykh, what is required of me for the first Hajj? I should mention that I went to Al-Taif at that time to visit my family and returned to Makkah at the end of Dhul-Qa`dah. I passed the Miqat (site for entering the ritual state for Hajj and `Umrah) and did not make Ihram for this Hajj. Is my marriage contract valid?

A: If the case is as mentioned, it is obligatory on you to come to

Makkah and perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) for the first Hajj.

If you had sexual intercourse with your wife, it is incumbent on you to observe the ransom which is a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered and distributed among the poor people of Al-Haram. If you are unable to do that, you should fast 10 days. There is no harm on you for not spending the night in Muzdalifah because you were committed to your work with the pilgrims guide, as you mentioned. However, the contract of your marriage is valid according to the more correct of the two scholarly opinions because it was concluded after the first Tahallul (removal of the ritual state for Hajj and `Umrah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18220

Q: I offered Hajj last year and observed all its obligatory acts including Ihram (ritual state for Hajj or `Umrah), Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah) and other acts. I delayed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) to perform it with Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) because we live in Makkah Al-Mukarramah. On the twelfth day of Dhul-Hajjah, I fell extremely ill and could not perform the Tawaf. I went home and after I got well I bled for 15 days. Then, after I was pure of my period, I had sexual intercourse with my husband and a few days later I remembered that I did not complete my Hajj. I asked about the ruling on my case and I was told that I have to

offer `Umrah and perform Tawaf-ul-Ifadah after that. I did what they said but am I charged with anything else?

A: If the reality is what you mentioned, you are required to observe the ransom which is a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered and distributed among the poor people of Makkah in expiation of having sexual intercourse before offering Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). In Sha' Allah (if Allah wills), your Hajj is valid and you are not asked for Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) for you are from the people of Makkah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of fatwa no. 18254

Q: In sha'a-Allah (if Allah wills), at the beginning of the coming Ramadan I will perform `Umrah (lesser pilgrimage) on behalf of my dead father, may Allah have mercy upon him! Also, my mother will come to perform `Umrah at the same time. However, she is old and disabled. I will push her on a wheelchair during Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah). Are my rituals of the `Umrah valid? Or should I wait until she performs her `Umrah and after that I offer Tawaf and Sa`y of the `Umrah of my father?

A: There is nothing wrong with you pushing the wheelchair of your mother during

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Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah). She has the intention of performing her rituals and you have the intention to perform them on behalf of your father at the same time. The Prophet (peace be upon him) said: ﴾The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.﴿

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The third question of fatwa no. 18973

Q 3: A man performed Hajj with his paralyzed mother who cannot move without a wheelchair. They were among a group with a guide. However, they postponed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) to be performed with Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). When they went to perform Tawaf-ul-Wada`, they found that pilgrims who are carried and those who move by wheelchairs were prevented from entering Al-Haram. The group was time-bound and they feared missing their group. The man asked a scholar in Al-Haram about that and he told them that there is nothing wrong with them traveling to their country at the time but it is obligatory to return to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) thereafter. He said that they will remain in a state of Ihram (ritual state for Hajj or `Umrah) and they are prevented from sexual intercourse until they perform the Tawaf. The woman returned a week later and offered Tawaf-ul-Ifadah and this was her first Hajj. Is this permissible? What about her son's Hajj? It should be mentioned that he offered the obligatory Hajj a year ago and he could not offer Tawaf-ul-Ifadah because of the conditions of his mother. He traveled to his country and could not return to Makkah. He is married and has children. Answer us, may Allah reward you with the best! May Allah keep

you for Islam and Muslims and guide your steps!

A: If the woman who left before offering Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) returned to Makkah and performed it, then she has done what is required of her, praise be to Allah. If she stayed in Makkah after offering this Tawaf, she would have to offer Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) and if she didn't do it, she would be committed to a Fidyah (ransom). Yet, if she traveled immediately after offering Tawaf-ul-Ifadah, there would be nothing upon her. The same applies to her associate who left before offering Tawaf-ul-Ifadah. Also, it is not permissible for him to copulate with his wife until he performs this Tawaf and if he did that, he would be committed to a ransom which is a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) or one seventh of a camel or a cow to be slaughtered in Makkah and distributed among the poor.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19414

Q: Five years ago, I performed Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between). On the festival day, I threw Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) on the festival day, slaughtered a Hady (sacrificial animal offered by pilgrims) and made the first Tahallul (removal of the ritual state for Hajj and `Umrah). Then, I threw the three Jamarat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) on the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) and went to Al-Masjid Al-Haram, and performed Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). Then, I returned to Al-Ta'if without offering

Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) or the Sa`y (going between Safa and Marwah during Hajj and `Umrah). My question is: Is my Hajj valid? What should I do to make up for what is missed?

A: If the case is as you mentioned, you are required to go to Makkah and perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) after it because both of them are pillars and Hajj cannot stand without them. If you had sexual intercourse during this period, you are charged with a ransom which is slaughtering a sheep in Makkah meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute it among the needy people in Al-Haram. The same is true for your companions who did the same as you. If you leave after Tawaf-ul-Ifadah, it will be sufficient for Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) and if you stay, you will have to do Tawaf-ul-Wada`.

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Fatwa no. 19671

Q: Someone says that he offered Hajj last year but he only performed six rounds of Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). He says that he would count the rounds by the times of Takbir (saying: "Allahu Akbar [Allah is the Greatest]") in front of Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) He counted seven times of Takbir but did not notice that he only made six rounds of Tawaf. So, what about the missed round which he unconsciously left when he

depended on the times of Takbir not on the number of rounds? We hope that you answer this question in order to send it to the questioner, may Allah reward you!

A: Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) is one of the pillars of Hajj and without it Hajj is incomplete. Among the conditions of the validity of this Tawaf is to complete seven rounds of Tawaf and if one round or less is missed, the Tawaf is invalid. Thus, he is obliged to return to Makkah and perform it in full and offer Sa`y (going between Safa and Marwah during Hajj and `Umrah) between Al-Safa and Al-Marwah if he is Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between). Also, he is required to do Sa`y if he is offering Qiran Hajj (combining Hajj and `Umrah without a break in between) or Ifrad Hajj (performing Hajj only) and did not perform the Sa`y with Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah). If he had sexual intercourse before repeating this Tawaf, he is committed to a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered in Makkah and distributed among the poor people of Al-Haram.

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Fatwa no. 16554

Q: Ten years ago, a woman hired me to perform voluntary Hajj on behalf of her mother, whose children had performed Hajj on her behalf previously. She gave me 3000 Riyals. I intended to perform Ifrad Hajj (performing Hajj only) but after I offered Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) and shortened my hair, I changed my intention to `Umrah. I performed all the rituals of Hajj as being a Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between). I went with three of my friends to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) but we got separated during Tawaf.

My friends said that they finished the seven rounds, but I still had two rounds to make. However, I did not complete them and went with my friends to perform Sa`y which was also not completed. We did all that in ignorance. I hope that you will consider my case and give me Fatwa (legal opinion issued by a qualified Muslim scholar). Is it obligatory for me to make up for this Hajj or is it valid? May Allah guide you to all that is good.

A: It is obligatory for you to return to Makkah to make up for Tawaf-ul-Ifadah and Sa`y, because Tawaf is a Rukn (integral pillar) of Hajj, which cannot be waived under any circumstance. If you had sexual intercourse with your spouse during this period, you must offer Kaffarah (expiation), which is a sheep meeting the same conditions of Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered in Makkah and distributed among the poor in the Haram (all areas within the Sacred Sanctuary of Makkah). Or you may participate with a one-seventh share of a Badanah. If you are unable to do that, you should observe Sawm (fast) for ten days. May Allah grant us success.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 20342

Q: I went to perform Hajj one year and on the 10th day of Dhul-Hajjah I threw Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah). Then, I went to Al-Haram to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) but there was a great crowd. So, I performed the Tawaf on the roof of Al-Haram but at the end of the fourth round of Tawaf I had internal abrasions and I could not complete the seven rounds of Tawaf. Some

pilgrims suggested that I postpone the Tawaf to Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) and it will be sufficient. I returned to Mina and on the 12th day I threw the Jamarat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) at 12 p.m. owing to the great crowd and after that I went to Al-Haram to perform Tawaf-ul-Wada`. I did not perform seven rounds but I performed only three rounds completing the former four rounds. What is your opinion on this? Is my Hajj valid or not? Answer me.

A: If the case is as mentioned, the Tawaf is invalid. You have to return to Makkah and perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) if you were Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between). Also, you should perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) if you do not leave immediately after Tawaf-ul-Ifadah. However, if you were offering Qiran Hajj (combining Hajj and `Umrah without a break in between) or Ifrad Hajj (performing Hajj only) and made the Sa`y after Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah), you would not have to offer the Sa`y. Otherwise, you should perform it after Tawaf-ul-Ifadah and make Tawaf-ul-Wada` if you stayed after Tawaf-ul-Ifadah and the Sa`y. If you had sexual intercourse during the time between Hajj and making Tawaf and Sa`y, while you still had to offer it; you are required to slaughter a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute it in Makkah among the poor people of Al-Haram. This is because you did not perform the second Tahallul (removal of the ritual state for Hajj and `Umrah).

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Fatwa no. 20367

Q: A man performed only four rounds of Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and did not ask anyone about that. During the next year, he performed Hajj on behalf of his dead father and offered all the pillars and obligatory acts perfectly. However, he did not perform Tawaf-ul-Ifadah for himself, thinking that its time had elapsed. The question is: Is his Hajj on behalf of his father valid?

A: His Hajj is valid but he has to return to Makkah and perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) of his first Hajj and do the Sa`y (going between Safa and Marwah during Hajj and `Umrah). If he is married and copulated with his wife, it is obligatory on him to offer a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered in Makkah and distributed among the poor. He should not eat from it. Moreover, it is obligatory on him to stay away from having sexual intercourse with his wife until he performs Tawaf and Sa`y.

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The fourth question of fatwa no. 14768

Q: A woman started her postpartum period after making Ihram (ritual state for Hajj or `Umrah) for Qiran Hajj (combining Hajj and `Umrah without a break in between). She remained confined for 40 days and got out of the confinement period in the month of Muharram. She performed all the acts of Hajj except Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah). She had to

return to her homeland, Egypt, owing to her husband's work, who was her Mahram (spouse or unmarriageable relative). When the confinement period ended, some Shaykhs gave her a fatwa that she should renew the Ihram because she went beyond the Miqat (site for entering the ritual state for Hajj or `Umrah). She did so and went to Makkah and observed Tawaf and Sa`y for Hajj and `Umrah and did Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). This happened during the month of Muharram. Is her Hajj valid? Does she have to do anything?

Another woman with the same condition did the same but she was leaving to Jizan where she lives. She got out of confinement during the month of Dhul-Hajjah and she performed the Tawaf, Sa`y and Tawaf-ul-Ifadah in Dhul-Hajjah. Is her Hajj valid and is she committed to anything?

A 4: If she performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) after being pure of her post partum period and her husband did not have sex with her during that period, then her Tawaf is valid and nothing is due on her. If sexual intercourse took place before the Tawaf, she is charged with a ransom, which is a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) slaughtered in Makkah and distributed among the poor people of Al-Haram.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15123

Q: I performed Hajj 3 years ago, praise be to Allah. It was Ifrad Hajj (performing Hajj only) and I assumed Ihram (ritual state for Hajj or `Umrah) from the Miqat (site for entering the ritual state for Hajj or `Umrah) in Muharram Valley. I performed two Rak`ahs (units of Prayer) and said Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) for Hajj. Then, I went to Makkah and made Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah) and performed two Rak`ahs. I do not remember whether I performed the Sa`y (going between Safa and Marwah during Hajj and `Umrah) or not. On the eighth day I went to Mina and remained there until Fajr (Dawn) Prayer. Then, I moved with the pilgrims to `Arafah where I stayed until sunset. Then, I moved to Muzdalifah and stayed in it until Fajr Prayer. I went to throw Jamarat (stone pillars at which pebbles are thrown during Hajj) and threw Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) and shaved my head. I do not remember whether I performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y or not. I stayed the last three days in Mina to throw the Jamarat and after that I went to Makkah and performed Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). Explain to me, may Allah reward you with the best, if I have to complete what I missed of Hajj to rid myself of the doubts? Is it obligatory on me to slaughter a sheep? Should I pay it to one poor person or to more? I want to repeat the Hajj, is this permissible? Which is better; to perform Ifrad Hajj (performing Hajj only), Qiran Hajj (combining Hajj and `Umrah simultaneously) or Tamattu` Hajj (combining Hajj and `Umrah with a break in between), in place of my first Hajj? Answer me, may Allah reward you with the best on me and Muslims!

A: You have to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y (going between Safa and Marwah during Hajj and `Umrah). In addition, if you had sexual intercourse with your wife during this period, you are committed to Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah).

Moreover, you should not approach your wife until you perform Tawaf and Sa`y. If you remain in Makkah after Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y, it is obligatory to perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) because the Tawaf you performed previously was misplaced. It was done before Tawaf-ul-Ifadah and the Sa`y. Also, you should repent to Allah for delaying seeking the fatwa throughout this long period. By doing so, your Hajj will be valid. If you want to perform Hajj another time, it is better for you to perform Tamattu` Hajj by performing `Umrah during the months of Hajj. Then, after finishing it, you assume Ihram (ritual state for Hajj or `Umrah) for Hajj on the eighth day with pilgrims. However, there is nothing wrong with performing Ifrad Hajj (performing Hajj only) or Qiran Hajj (combining Hajj and `Umrah without a break in between). However, if you perform Tamattu` Hajj or Qiran Hajj, you will be charged with a Hady (sacrificial animal offered by pilgrims) to be slaughtered

in the festival day or during the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) in Makkah. Allah Almighty knows best!

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19342

Q: I performed Hajj last year and after I finished Hajj and returned to my country, I doubted that I did not complete Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). I thought that my Tawaf lacked one round. However, I completed all the rituals of Hajj, praise be to Allah Almighty. What is obligatory on me?

A: If you had this doubt while performing Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj),

it would be obligatory on you to repeat it. If you raised this doubt after the Tawaf or when you returned to your country, you should cast it down and your Tawaf is valid, in sha'a-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20260

Q: I performed Hajj this year and on the morning of the day of `Eid-ul-Adha (the Festival of the Sacrifice) I went to throw the pebbles at Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah). Then I went to Makkah to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). I found a great crowd around the Ka`bah and I saw people make Tawaf on the roof of the Masjid and on the first floor. I went up to the first floor and performed the seven rounds of Tawaf. I told an Imam (the one who leads congregational Prayer) about what I did but he said that performing Tawaf on the roof of the Masjid is not permissible. He said that my Tawaf is invalid and my Hajj too. Dear respected Shaykh, guide us. May Allah be merciful to you.

A: Your Tawaf and Hajj are valid, In sha'a-Allah (if Allah wills). It is permissible to offer Tawaf on the roof of the Masjid and all its floors, all thanks and praise be to Allah, especially when there is a great crowd.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 13966

Q: I performed Hajj one year but I found out after a long time that I performed the Tawaf (circumambulation around the Ka`bah) within Hijr Isma`il (short semi-circular wall adjacent to the Ka`bah and considered part of it), and not around it. I do not remember whether it was during an obligatory or non-obligatory Tawaf (circumambulation around the Ka`bah). Then, two years later, I went to perform `Umrah (lesser Pilgrimage) and performed Tawaf instead of the Tawaf which I performed in Hajj. What is your opinion? What should I do? May Allah protect you!

A: What you did is sufficient, praise be to Allah. But, if you had sexual intercourse with your wife between the Hajj in which you performed Tawaf (circumambulation around the Ka`bah) within Hijr Isma`il (short semi-circular wall adjacent to the Ka`bah and considered part of it) and the Tawaf you performed instead of it, you are charged with Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) to be slaughtered in Makkah and distributed among the poor. The Dam (i.e. a sheep) should meet the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims). This is because it is probable that the Tawaf which you performed inside Hijr Isma`il is Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) which is a pillar of Hajj and it is not permissible to approach your wife until it is done. Also, it is an obligatory act and leaving it requires blood even if it was repeated after traveling.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19370

Q: I performed Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) in 1415 A.H. and I do not remember if I did Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) or not, but I probably did not. However, I

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performed Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). Is the Tawaf-ul-Wada` sufficient in place of Tawaf-ul-Ifadah in spite of my intention? Moreover, I performed Ifrad Hajj (performing Hajj only) this year, 1417 A.H. on behalf of my father and observed all the rituals of Hajj perfectly, praise be to Allah. Is my first Hajj in 1415 A.H. valid? If not, how can I validate it? Is the Hajj I performed on behalf of my father, may Allah have mercy upon him, valid?

A: If it is more probable that you did not perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and did not intend it during Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), you have to return to Makkah and perform this Tawaf because it is a pillar and Hajj is incomplete without it. You are committed to Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) if you had sexual intercourse before performing Tawaf-ul-Ifadah to be slaughtered in Makkah and distributed among its poor people. Also, you are required to avoid copulating with your wife until you go to Makkah and perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) for your first Hajj. You should repent to Allah for this negligence and for not hastening to ask about what is obligatory on you. As for the Hajj you performed on behalf of your dead father, it is valid and sufficient, in sha'a-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17685

I performed the rituals of `Umrah (lesser Pilgrimage) during the blessed month of Ramadan but I made three rounds of Tawaf (circumambulation of the Ka`bah) between Hijr Isma`il (short semi-circular wall adjacent to the Ka`bah and considered part of it) and the Ka`bah. I was ignorant of the Hijr being from the Ka`bah and that it is not permissible to make the Tawaf between it and the Ka`bah. Then, I made Sa`y (going between Safa and Marwah during Hajj and `Umrah) and Tahallul (removal of the ritual state for Hajj and `Umrah) from `Umrah. I hope that you will illustrate for me what is obligatory on me.

A: You have to wear the garment of Ihram (clothing worn during the ritual state for Hajj and `Umrah) again and return to Makkah to perform `Umrah anew by doing the Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) and shortening your hair. If you had sexual intercourse during this period, your `Umrah is spoiled. That is to say that you have to do what we mentioned and to return to the Miqat (site for entering the ritual state for Hajj or `Umrah) from which you assumed the Ihram (ritual state for Hajj or `Umrah) after completing your invalid `Umrah to start another `Umrah in place of the invalid one. After performing it, you should slaughter a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) for the sexual intercourse that you had. You should slaughter it in Makkah and distribute it among its poor people.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17326

Q: We go often to the Sacred House of Allah

to perform `Umrah. During Tawaf (circumambulation of the Ka`bah), I carry my one-and-a-half-year-old little girl who wears a diaper. I heard that Tawaf in this case is not permissible because the diaper most likely contains urine, but she is still so little to be left unattended. Sometimes a mother has to carry her baby during Salah (Prayer), while the baby is wearing a diaper that may contain urine. We want you to inform us of the ruling on this issue. May Allah reward you with the best.

A: It is permissible for a pilgrim to carry a child wearing a diaper during Tawaf, provided that the Najasah (impurity) does not affect their body or clothes. The same ruling also applies to Salah.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21171

Q 1: If I omit wiping over the Yemeni Corner (southern corner of the Ka`bah facing Yemen) and remember that after reaching Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah), should I return to wipe over it to get the virtue of following the example of the Prophet (peace be upon him)? Does doing so spoil the Tawaf?

A: If you do not wipe over the Yemeni Corner and remember that after going past Al-Hajar Al-Aswad you should not return to wipe over it because this act is Sunnah.

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However, returning does not invalidate the Tawaf.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 2: I have to line up in queues to kiss Al-Hajar Al-Aswad (the Black Stone in a corner of the Ka`bah) while I am offering Tawaf (circumambulation of the Ka`bah). At times of heavy crowding, the rows may return again to the Yemeni Corner (southern corner of the Ka`bah facing Yemen). Does this interrupt my Tawaf? May Allah grant us all success.

A: Kissing Al-Hajar Al-Aswad during Tawaf is Sunnah (supererogatory act of worship following the example of the Prophet) not Wajib (obligatory). You should start with Al-Hajar Al-Aswad, touch and kiss it, or touch it with your hand and kiss your hands. If you are unable, you can touch it with something, and if even this is not possible, you can point to it with your hand. It is not permissible to harm anyone by attempting to reach it.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of fatwa no. 21515

Q: What is the ruling on kissing Al-Hajar Al-Aswad (The black stone) at times other than Hajj or `Umrah (lesser Pilgrimage)? We heard that this is not allowable.

A 2: It is not permissible to kiss Al-Hajar Al-Aswad (The black stone) at any time other than Tawaf (circumambulation of the Ka`bah) because the Prophet (peace be upon him) did not do this except during Tawaf.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 16231

Q: Usually, I need to do wudu' (ablution) when Prayer is due because I cannot remain in the state of Wudu' as I continuously break winds. I hope that you will illustrate for me what I have to observe regarding Hajj. What are the pillars of Hajj which require wudu' and purification? If I perform wudu' to offer a pillar and then I break wind while performing that pillar, do I have to renew the wudu' or can I complete it with my first wudu'?

A: The pillar of Hajj for which wudu' (ablution) is obligatory is Tawaf (circumambulation around the Ka`bah). Hence, whoever continuously breaks wudu' by enuresis, incontinence of wind or the like, should start Tawaf while in a state of wudu'. Then, if they break the wudu', they should complete the Tawaf. They do not have to repeat it because this is inescapable.

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17804

Q: A person broke his Wudu' (ablution) during Tawaf (circumambulation of the Ka`bah). He performed Wudu' and completed the Tawaf. Is this right, taking into consideration that his Wudu' is invalidated often, because he cannot remain ritually pure for a long time?

A: If a pilgrim breaks his Wudu' during Tawaf, his Tawaf becomes null and void. He has to perform Wudu' and start Tawaf anew. It is not permissible to complete Tawaf based on the previous rounds.

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 17713

Q 1: I went to perform Hajj. We reached Makkah on the second of Dhul-Hijjah to first offer `Umrah (lesser pilgrimage) at 2 AM. Since that the journey from home was by coach, we were exhausted when we arrived. I entered Al-Haram Al-Makky while in the state of Ihram (ritual state for Hajj or `Umrah). But I remembered that I had not performed wudu' (ablution) before my entering, and I did not know where the bathroom was.

So, I found some water vessels in Al-Haram and I was wearing the Niqab (face veil), so I wiped over my arms instead of washing them because there were many men around and I did not want to uncover my `Awrah (private parts of the body that must be covered in public). Then, I went to perform `Umrah and when I completed it I made Tahalul (removal of the ritual state for Hajj and `Umrah) by shortening some hair beside my ears. Is my `Umrah valid in this case? What should I do if it is invalid, taking into consideration that I was going to perform Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between).

A 1: Your `Umrah (lesser Pilgrimage) is invalid because you made Tawaf (circumambulation of the Ka`bah) while you were ritually impure. However, since you made Ihram for Hajj before performing `Umrah in the correct way, you are regarded as Qarin (pilgrim combining Hajj and `Umrah without a break in between). If you performed all the acts of Hajj perfectly, then your Hajj and `Umrah are valid because in this case they are Qiran Hajj (combining Hajj and `Umrah without a break in between). You do not have to take any further action to compensate for shortening your hair before making Tawaf and Sa`y (going between Safa and Marwah during Hajj and `Umrah) because you were ignorant of the relevant ruling.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 17955

Q 1: My nose bled during Hajj before I entered Al-Haram. I washed the blood off, made the Ihram (ritual state for Hajj or `Umrah) and completed my Hajj. When I returned to my place, I found some traces of blood on my Ihram garment (clothing worn during the ritual state for Hajj and `Umrah) and this was two years after my performance of Hajj. Is my Hajj valid in this case, or should I perform it again. I must say that I am ignorant of the matters of Hajj?

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A 1: Bleeding from the nose or elsewhere does not effect the validity of Ihram (ritual state for Hajj or `Umrah). Yet, if the pilgrim bleeds a lot and he wants to offer Prayer or make Tawaf (circumambulation of the Ka`bah), he should wash off the blood and perform wudu' (ablution) for Prayer and Tawaf. If one has performed Prayer or Tawaf and after that found traces of blood on his clothes without taking notice of it, or one has noticed it but forget it, his Prayer and Tawaf are valid, In sha'a-Allah (if Allah wills). But he should wash the blood of in future.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of fatwa no. 18021

Q 1: What is the ruling on a person who performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) without having Wudu' (ablution)?

A 1: If someone performs Tawaf-ul-Ifadah without having Wudu', his Tawaf (circumambulation of the Ka`bah) is invalid because Taharah (ritual purification) is a condition for the validity of Tawaf. Accordingly, whoever does so is required to repent to Allah from that and return to Makkah to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). If they have sexual intercourse in the period in between, they are charged with a Fidyah (ransom) of sexual intercourse (a sheep) slaughtered in Makkah and distributed among its poor people. Then, when he intends to leave Makkah after Tawaf-ul-Ifadah, he should observe Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). If he travels immediately after Tawaf-ul-Ifadah, there is no other Tawaf required and Tawaf-ul-Ifadah is sufficient.

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Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of fatwa no. 20930

Q 1: A woman offered Hajj in 1418 A.H. She entered a state of Ihram (ritual state for Hajj or `Umrah) for `Umrah (lesser pilgrimage) as performing Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between). However, when she was performing Tawaf (circumambulation of the Ka`bah) her Wudu' (ablution) was invalidated. She did not tell anybody and after she completed the Tawaf, she performed Wudu', offered Sa`y (going between Safa and Marwah during Hajj and `Umrah) and completed the Hajj. When she performed Hajj, she had Taharah (ritual purification) in this way, so what is the ruling on her Hajj and what is required of her, taking into consideration that no sexual intercourse was practiced between Hajj and `Umrah?

A 1: This woman committed an error by performing Tawaf without Taharah (ritual purification) because Taharah is a condition for the validity of Tawaf. Consequently, her Tawaf is not valid and her `Umrah is not counted because the Sa`y is not accepted without a valid Tawaf. She is required to repent to Allah from what happened and her Hajj is valid. She is regarded as Qarin (pilgrim combining Hajj and `Umrah without a break in between) because she entered into Ihram for Hajj before offering a valid Tawaf for `Umrah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20859

Q: I performed Ifrad Hajj (performing Hajj only) this year but during Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah) I felt some drops of Madhy (thin white viscid fluid secreted due to sexual thoughts or desire). I became confused because of some opinions that having Taharah (ritual purification) is not a condition for Tawaf (circumambulation of the Ka`bah) and I completed my Tawaf. I went to the toilet to check and renew my Wudu' (ablution) to perform two Rak`ahs (unit of Prayer) behind Maqam Ibrahim (the Station of Ibrahim) and do the Sa`y (going between Safa and Marwah during Hajj and `Umrah). However, I found nothing but I was not sure if there was no Madhy from the beginning or that it dried out and I did not see it, I do not know. Please, illustrate for us the ruling on this Tawaf and is there anything due upon me? May Allah reward you with the best!

Also, I did not combine between Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) and Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) but I performed each one alone and while I was performing it I felt the same thing that I felt in Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah) again. I remembered that I did not find anything, so I took it as certainty and completed Tawaf-ul-Wada` and offered two Rak`ahs behind the Maqam. Then, I entered the toilet after I finished and I found nothing. Please, show us the ruling, may Allah reward you with the best!

A: If you had started Tawaf while you were sure about your purity then you doubted the validity of your Wudu' during Tawaf and completed the Tawaf, your Tawaf is valid because Taharah (ritual purification) was based on certainty while the others were merely doubts, and certainty is not cancelled by doubts. The Prophet (peace be upon him) said to the person who raised doubts about the occurrence of Hadath (ritual impurity that invalidates ablution) during Prayer: (He should not leave unless he hears a sound or perceives a smell (of passing wind).) As for

Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah), it is permissible to intend it with Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) if a pilgrim is leaving directly after it. The Prophet (peace be upon him) said: (and every person will get the reward according to what he has intended.) Moreover, this is rightfully considered as the last thing to be witnessed from Al-Bayt (Ka`bah). However, if a pilgrim will stay after Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), it is obligatory to perform Tawaf-ul-Wada` upon leaving.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21877

Q 1: I offered Hajj this year, praise be to Allah. However, I made three rounds of Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and in the beginning of the fourth round I felt something dripping out of me. I thought it was blood but when I went to the toilet I found out it was water. Yet, I did not repeat the Wudu' (ablution) but I repeated the fourth round and completed the Tawaf and after that I performed Sa`y (going between Safa and Marwah during Hajj and `Umrah). What should I do now? Is my Hajj invalid? Do I have to slaughter a sheep or repeat the Tawaf? I would like you to note that I was ignorant of the ruling here and I did so unintentionally.

A 1: It is obligatory on you to return to Makkah to perform Tawaf-ul-Ifadah because your Tawaf was invalidated by the lack of purification. Also, you are required to perform Sa`y (going between Safa and Marwah during Hajj and `Umrah) if you were offering Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between), or if you were offering Ifrad Hajj (performing Hajj only) or Qiran Hajj (combining Hajj and `Umrah without a break in between) and did not perform the Sa`y after Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah). Then, you are obliged to perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) if you are late in Makkah. Moreover, if you have had

sexual intercourse during this time, you are required to pay the Fidyah (ransom) which is slaughtering a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and to distribute it among the poor people of Al-Haram.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman
Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Q 2: We went to Hajj this year in one of the Hajj campaigns and after we went to `Arafah we moved to Muzdalifah and remained there until 1 a.m. Then, we went with the campaign to Mina and finally to Al-Haram to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). We returned at about 3 p.m. to throw Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) and disengage of Ihram (ritual state for Hajj or `Umrah). Is there anything wrong with that? Answer us, may Allah reward you with the best!

A 2: There is nothing wrong with you in what you mentioned because it is permissible to delay throwing Jamrat-ul-`Aqabah until after Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Member	Deputy Chairman
Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21798

Q: 11 years ago, my wife and I performed Hajj. During Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) on the last day of Hajj, my wife urinated. She was suffering from a serious disease and she was pregnant in the sixth month and could not control herself, according to her. We completed the Tawaf and she only told me of that

today. Please, tell us what we are required to do, may Allah reward you with the best!

A: If the reality is what is mentioned, your wife has to go to Makkah with a Mahram (spouse or unmarriageable relative) and perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) because it is one of the pillars of Hajj which does not stand without it. The Tawaf which she did was invalid because her Wudu' (ablution) was invalidated during it.

Also, if sexual intercourse took place after she returned from Hajj, she is required to slaughter a sheep in Makkah meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute it among the poor people of Al-Haram. If she is unable to do that, she is to fast ten days. Moreover, if she was offering Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between), she would have to repeat the Sa`y (going between Safa and Marwah during Hajj and `Umrah) because her first Sa`y was also invalid. The same applies to her if she was offering Qiran Hajj (combining Hajj and `Umrah without a break in between) or Ifrad Hajj (performing Hajj only) and she did not perform Sa`y after Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman
Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 15845

Q: A woman went to Hajj in 1399 A.H. Yet, blood and a yellowish liquid leaked out of her and she tried to stop them by taking contraceptive tablets but she could not. She completed her Hajj in this state, what is the ruling on her?

A: The continual discharge of blood at any time other than the monthly period is like hemorrhage and it does not interrupt the validity of Tawaf (circumambulation around the Ka`bah) provided that she performed Wudu' (ablution)

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and put something to stop its discharge during Tawaf. Supposing that the blood is menses, it does not prevent her from entering into Ihram (ritual state for Hajj or `Umrah) or performing the rituals of Hajj except Tawaf for which she should remain until she is purified and performs the after-menstruation Ghusl (full ritual bath). The Prophet (peace be upon him) said to `A'ishah when she menstruated while she was in the state of Ihram: ﴾Do what all the pilgrims do except that you do not perform the Tawaf around Al-Bayt (the House, referring to Al-Ka`ba) until you are clean.﴿ Accordingly, your Hajj is valid, in sha'a-Allah (if Allah wills), praise be to Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16067

Q: A woman went to Hajj and performed its rituals except Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) to be done with Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). However, she menstruated on the tenth of Dhul-Hajjah. She feared missing her group if she performed Tawaf-ul-Ifadah at the end of Hajj before leaving. Though being menstrual, she performed it because she could not stay in Makkah al-Mukarramah. What is she required to do? Is her Hajj valid? If it is obligatory on her to repeat Tawaf-ul-Ifadah, can she do so at anytime of the year? If she is unable to go to Makkah, what can she do?

A: Firstly, the Tawaf (circumambulation of the Ka`bah) which she performed is invalid because she was in the menstruation period. Actually, among the conditions of the validity of Tawaf is being pure of the

the major Hadath (ritual impurity that necessitates full bath) and minor Hadath (ritual impurity that necessitates ablution).

Secondly, she has to return to Makkah and perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). As for Sa`y (going between Safa and Marwah during Hajj and `Umrah), if she had entered in Ihram (ritual state for Hajj or `Umrah) with the intention of doing Qiran Hajj (combining Hajj and `Umrah without a break in between) or Ifrad Hajj (performing Hajj only) and she offered the Sa`y after Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah), then she is ok. If she did not perform Sa`y or intended Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between), she has to perform the Sa`y after Tawaf.

Thirdly, if she is married and her husband had sexual intercourse with her during the time between the first and the last Tawaf, she is required to slaughter a sheep sufficient for Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute it among the poor people of the Haram (the Sacred Mosque in Makkah) because she fell into one of the prohibitions of Ihram.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of fatwa no. 16587

Q 1: Is it permissible for a menstruating woman to perform Tawaf (circumambulation of the Ka`bah)?

A 1: It is impermissible for a menstruating woman to perform Tawaf until she is purified from the menses and performs the after-menstruation Ghusl (full ritual bath). The Prophet (peace be upon him) said to `A'ishah when she was menstruating: (Do not perform circumambulation of Al-Bayt (the House: another name for the Ka`bah), until you are purified (of the menses).)

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17437

Q: Last year, on the Day of `Arafah, a pregnant woman was performing Hajj and another woman fell on her. On the 10th day (of Dhul-Hijjah), the pregnant woman experienced slight bleeding from her womb, so she asked me to perform Rami (throwing the pebbles (at the pebble-throwing area during Hajj) on her behalf. Because the woman is overweight and in weak health, I feared that she and her fetus could be at risk if she throws the pebbles. Therefore, I stoned the pillar on the 10th, 11th, 12th, and 13th of Dhul-Hijjah. On the 13th of Dhul-Hijjah, however, the woman performed both Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), and Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) in succession, but she noticed an insignificant amount of blood. Is this act of her right? If not, what is the most correct act that she should have done? Please, give me an explained Fatwa on this. May Allah reward you with the best!

A: If a pregnant woman experiences occasional bleeding from her womb, it is not permissible for her to perform Tawaf in this condition. If she did so, she must repeat it again.

However, if the bleeding (from the womb) continued to flow after the usual period, she can perform Tawaf after wearing something like sanitary towel to absorb the blood, and performing Wudu' (ablution). This is due to the fact that this continuous blood (after the period) is only Istihadah (abnormal vaginal bleeding outside the menstrual or post-partum period).

As for Rami (throwing the pebbles (at the pebble-throwing area during Hajj), there is no problem for her to perform it by proxy because of the mentioned excuse.

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May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
`Abdul-`Aziz ibn Muhammad Al Al-Shaykh	Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19364

Q: My wife wanted to perform Hajj to the Sacred House of Allah. All praise be to Allah, she did it this year and she performed all the rituals in `Arafah, Mina, and Muzdalifah perfectly. She performed Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during `Umrah) without any mistakes committed. However, she started to feel the beginning of the monthly period after throwing the pebbles at Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah), although she took medical precautions before going to perform Hajj. We went to a private hospital in Makkah, and paid more than we could afford. She received intensive medical treatment there to ensure that the bleeding would stop completely. Actually, she performed after-menstruation Ghusl (full ritual bath), then, she performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y. After she completed the Tawaf, she checked her clothes and saw that her underwear was clean. Then, she felt some red discharge inside, but it neither reached her underwear nor did any of it flow out during Tawaf.

Then, she continued taking the prescribed drug, as we were part of an organized Hajj group that must return on the twelfth day, i.e. the day of Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). Yet my wife experienced a slightly yellow discharge, so she performed Ghusl again and circumambulated the Ka`bah, for fear that it would be wrong on her part if she did not perform Tawaf, as the red discharge had already stopped.

Is the Tawaf she performed valid in spite of this slightly yellow discharge? We hope, may Allah bless you, that you will answer these questions.

A: Both Tawaf-ul-Ifadah and Sa`y which she performed are valid, as she was not sure that any blood was discharged during performing Tawaf. Tawaf-ul-Wada` is not valid because she performed it while she was experiencing Sufrah (yellow vaginal discharge during or after menstruation). A menstruating woman is not obliged to perform Tawaf-ul-Wada`. Thus, it becomes clear to you that she is required to do nothing, and her Hajj is valid In sha'a-Allah (if Allah wills), if the case is as you have mentioned.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20204

Q: A Muhrim (pilgrim in the ritual state for Hajj and `Umrah) woman had a few drops of blood discharged during Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), what is the ruling on this? Is there any difference between having these drops during the days of the monthly period and outside of them? What will the ruling be if she continued her Tawaf in spite of this due to overcrowding, then she returned to her homeland, and more than a year passed since then?

A: Any woman who has a few drops of blood discharged during performing Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) or any other kind of Tawaf, her Tawaf will be invalid, as she is not Tahir (ritually pure) anymore. Thus, she should discontinue, and when the bleeding stops, she should perform after-menstruation Ghusl (full ritual bath) if it is menstruation;

or she should perform Wudu' (ablution) if she is outside the menstrual period. After that she should return and perform the obligatory Tawaf from the very beginning. If she travelled back without performing Tawaf-ul-Ifadah correctly, she should come back to Makkah to perform it. If she had any conjugal relations during this period, she should slaughter a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute it among the poor in Haram (all areas within the Sacred Sanctuary of Makkah) as a Kaffarah (expiation) for having conjugal intercourse.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Fatwa no. 19748

Q: Last year I went to perform Hajj and I used pills to prevent the monthly period to be able to perform all the rituals of Hajj. We spent the first days in Mina. Then, we went to `Arafah and Al-Muzdalifah, but nothing happened, all praise be to Allah. When we went to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), I felt the cramps of the monthly period during Tawaf; and when I finished Tawaf and Sa`y (going between Safa and Marwa during Hajj and `Umrah), I felt some wetness. I went to the toilet and saw a blood spot. Is my Hajj considered complete and valid, taking into consideration that this day was the date of the beginning of my monthly period, but I used pills to prevent it as I told you before? I hope, respected Shaykh, that you will give me the legal opinion, and whether I am obliged to do anything or not.

May Allah reward you with the best.

A: If you completed Tawaf without any blood coming out, then your Tawaf and Sa`y are valid. But, if any blood came out during Tawaf, you should repeat it by coming back to Makkah. Then, you should circumambulate intending Tawaf-ul-Ifadah, afterwards, perform Sa`y. If you had conjugal relations during this period, you should, as we mentioned before, sacrifice a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute it among the poor in Haram (all areas within the Sacred Sanctuary of Makkah). If you can not do that, you should perform Sawm (Fast) for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21844

Q: A woman began menstruating just before performing Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and she could not remain in Makkah because she had to stay with her group. Would it have been permissible for her to perform Tawaf while she was in a state of menstruation or not, considering that remaining behind would be extremely difficult and costly for her? We hope Your Eminence will clarify this issue for us and suggest any book that can enlighten us regarding this issue. Thank you very much, As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: A menstruating woman is not permitted to circumambulate Al-Bayt (the House: another name for the Ka`bah) because Taharah (ritual purification) is a condition of validity of Tawaf. Thus, the woman referred to in the question should remain in Makkah and perform

Ghusl (full ritual bath) after menstruation, then perform Tawaf-ul-Ifadah. If she is forced to leave Makkah due to her inability to remain behind alone without her group, she is allowed to leave and then return to Makkah after her menstruation ends. She is then to perform Tawaf-ul-Ifadah and Sa`y (going between Safa and Marwah during Hajj and `Umrah), if she did not perform Sa`y after Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah), whether she was Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between), Qarin (pilgrim combining Hajj and `Umrah without a break in between) or Mufrad (pilgrim performing Hajj only). She may perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) immediately before leaving Makkah. Her husband must not have sexual intercourse with her until she completes Tawaf-ul-Ifadah and Sa`y.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman
Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 15041

Q 1: Allah (Glorified and Exalted be He) granted me the ability to perform Hajj three times, but each time I did not perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). I only performed Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) because I was told that Tawaf-ul-Wada` is sufficient even if the pilgrim does not perform Tawaf-ul-Ifadah. This year, someone told me that Tawaf-ul-Ifadah is one of the Rukns (integral pillars) of Hajj and that whoever neglects it their Hajj is invalid and incomplete. Is it true that Tawaf-ul-Wada` is a substitute for Tawaf-ul-Ifadah? Was my Hajj in the three times incomplete? What should I do to perform a complete, sound, and acceptable Hajj In sha'a-Allah (if Allah wills)? Is it permissible to complete my Hajj for those years? If this is permissible, when should this be done? Can it be done on only one day or on different days for the three times?

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Also, in one of these three times, my wife was with me and she did not perform Tawaf-ul-Ifadah like me. Is it permissible for her to delegate me to perform Tawaf on behalf of her or must she complete it herself?

A: It seems, according to what you said in the question, that you intended to perform Tawaf-ul-Ifadah accompanied with the intention of performing Tawaf-ul-Wada`, since you know that you have to perform both Tawafs; Tawaf-ul-Ifadah and Tawaf-ul-Wada' but you only performed Tawaf-ul-Wada` thinking that it is sufficient for both. Accordingly, your Hajj is sound because the Prophet (peace be upon him) said: (The reward of deeds depends upon the intentions and every person will get the reward according to what they have intended.) The Fuqaha' (Muslim jurists) stipulated that if a pilgrim delays Tawaf-ul-Ifadah and performs it immediately before leaving Makkah, it will be sufficient even if they do not perform Tawaf-ul-Wada`. You thought that Tawaf-ul-Wada` is sufficient and that you do not have to perform Tawaf-ul-Ifadah. You only misunderstood the ruling and you are excused.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17803

Q 1: I combined Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) with one intention for both, is this valid?

A: If you delayed Tawaf-ul-Ifadah and performed it just before you left Makkah and you did not stay

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in Makkah after performing it, it would serve as sufficient for Tawaf-ul-Wada`. However, if you remained in Makkah after performing Tawaf-ul-Ifadah, you would be obliged to perform Tawaf-ul-Wada` upon leaving Makkah. This is according to what Ibn Abbas (may Allah be pleased with them both) said: (The people were ordered to perform Tawaf of the Al-Bayt (the House: another name for the Ka`bah) (i.e. Tawaf-ul-Wada`) as the last thing (they do) before leaving (Makkah), except menstruating women who were excused.)

Q 2: We used to stay at Mina part of the night from about 10 p.m. until 3.30 or 4 a.m., is it permissible to do so?

A: If you stayed at Mina for most of the night, this is sufficient to fulfill the obligatory stay at Mina.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15763

Q: I performed Hajj in 1411 A.H. and at the beginning of Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) I experienced minor Hadath (ritual impurity that necessitates ablution). I knew that Tawaf is not valid without complete Taharah (ritual purification), but because I felt embarrassed in front of my companions, I completed my Tawaf in that condition. When it was time for Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), I made the intention to do both: Tawaf-ul-Ifadah during which I became ritually impure and Tawaf-ul-Wada`. Was my Tawaf valid or not? If not, what should I do?

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A: As long as you made the intention to perform both Tawaf-ul-Ifadah and Tawaf-ul-Wada`, this was sufficient for both and you need not do anything else. As for the Waswasah (insinuating thoughts from Satan) you mentioned, you should seek refuge with Allah from the accursed Satan immediately when it first occurs to you; earnestly and sincerely depending on Allah Alone. You should not pay any attention to Waswasah acting upon the Saying of Allah (Glorified be He): ﴾And if an evil whisper comes to you from Shaitân (Satan), then seek refuge with Allâh. Verily, He is All-Hearer, All-Knower.﴿ May Allah heal and protect you.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16135

Q. I would like to ask about Sa`y (going between Safa and Marwah during Hajj and `Umrah) after Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) for a Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) taking into consideration that one of the Islamic societies in Indonesia give priority to the Hadiths of Jabir ibn `Abdullah and reject the two Hadiths attributed to `Aishah and ibn `Abbas (may Allah be pleased with them both) concerning Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) and do not concur with the explanations of great Muhaddithun (Hadith scholars). The followers of this group do not perform Sa'y between Al-Safa and Al-Marwah after returning from Mina though they are Mutamatti'un.

The exponents of this society presented the following argument:

1- Jabir (may Allah be pleased with him) said: (We went out with Allah's Messenger (may peace and blessings of Allah be upon him) while being in 'a state of Ihram for the Hajj. There were women and children with us. When we reached **Makkah** we circumambulated the Ka'bah and made Sa'y between **Al-Safa and Al-Marwah** The Messenger of Allah (may peace and blessings of Allah be upon him) said: He who has no sacrificial animal with him should put off Ihram We said: What kind of putting off? He said: Getting out of Ihram completely. So we went into our wives, and put on our normal clothes and wore perfume. When it was the Day of Tarwiyah (8th of Dhul-Hijjah), we re-entered into the state of Ihram for Hajj, and we did not have to make Sa'y again as the first Sa'y between **Al-Safa and Al-Marwah sufficed us,**) as recorded by Imam Muslim, though they abandon the Sharh of Imam Muslim on this issue by Al-Nawawi.

2- They ruled out the Hadith narrated on the authority of Ibn Abbas on the question of Tamattu` Hajj, on account of the oddity of the phrase: "we went into our wives", claiming that he had not reached adulthood at that time.

3- The incongruity between the second Hadith and the Fatwa of Ibn Abbas himself which was recorded by Imam Ahmad as follows: we were informed by Al-Walid ibn Muslim that he said, we were informed by Al-Awza`y on the authority of `Ata' on the authority of Ibn Abbas that he used to say: It is sufficient for the Qarin (pilgrim combining Hajj and `Umrah without a break in between), Mutamatti` and Mufrad (pilgrim performing Hajj only) to circumambulate Al-Bayt (the House: another name for the Ka`bah) and perform Sa'y between Al-Safa and Al-Marwah) only once.

4- The adherence to the opinion of Ibn Taymiyyah in his view of including Al-Zuhry in the Hadith of `Aishah which was recorded by Imam Al-Bukhari and others.

5- Relating the following Glorious Ayah (Qur'anic verse): (whoever performs Hajj or 'Umrah (pilgrimage) of the House (the Ka'bah at Makkah)) Surah Al-Baqarah, Verse 158, to the end of Allah's (Most Exalted be He) saying:

﴾Then if you are in safety and whosoever performs the 'Umrah in the months of Hajj, before (performing) the Hajj, (i.e. Hajj-at-Tamattu' and Al-Qiran), must slaughter a Hady such as he can afford, but if he cannot afford it, he should observe Saum (fasts) three days during the Hajj and seven days after his return (to his home)﴿ **Surah of Al-Baqarah, Verse 191.**

Furthermore, I read in [Al-Muhalla] by Ibn Hazm (7/174) the following: (From `Abdul-Razzaq we were informed by `Ubaydullah Ibn `Umar on the authority of Nafi` that Ibn 'Umar used to say: The Qarin and Mutamatti` must perform two sets of Sa'y, but I did not find this narration in the book of Al-Musannaf by `Abdul-Razzaq Al-San`any.

So, I hope Your Eminence will clarify this on-going problem in some detail as a means of correctly explicating the teachings of the Purified Sunnah (whatever is reported from the Prophet Muhammad) and the Manhaj (methodology) of our Salaf (righteous predecessors). May Allah grant us success for helping the good cause of Islam.

A. Mutamatti` must perform two Sa'ys; one for `Umrah (lesser pilgrimage) and the other for Hajj. One Sa'y only does not fulfil the obligation according to the soundest of the two opinions held by scholars which conforms to the opinion of Jumhur (dominant majority of scholars). This is according to the hadith of `Aishah (may Allah be pleased with her) in which she said: "We went out with Allah's Messenger (may peace and blessings of Allah be upon him),..." until she reached the section of the hadith in which she quoted the Prophet as saying: ﴾Anyone who has a Hady (sacrificial animal offered by pilgrims) with him should assume Ihram (ceremonial state) for Hajj along with `Umrah and let him not put off the Ihram till he finishes both.﴿ Then Aisha added:

﴾Those who were in a state of Ihram for 'Umrah circumambulated Al-Ka'bah and made Sa'y between Al-Safa and Al-Marwah before they put off their final removal of the ceremonial state of Hajj and 'Umrah. Then they circumambulated Al-Ka'bah another time after they returned from Mina but this time s a ritual for their Hajj,﴿ that is, making Sa'y between Al-Safa and Al-Marwah. The correct opinion maintained by scholars emphasized the second Tawaf, since Tawaf around Al-Ka'bah is one of the pillars of Hajj. It was authentically reported from Ibn Abbas (may Allah be pleased with him and his father) that he was asked about the Hajj of Tamattu'. He replied: People from Al-Muhajirun and Al-Ansar and the wives of the Prophet Muhammad (peace and blessings of Allah be upon him) set out for Makkah in the Farewell Hajj (Hajj-al-Wada`) of Allah's Prophet Muhammad (peace and blessings of Allah be upon him) and we all entered into the state of Ihram. When we arrived at Makkah the Messenger of Allah (peace and blessings of Allah be upon him) said: ﴾Let all who have set out for Hajj make their intention to performing 'Umrah only, except those who have brought Hady with them.﴿ We circumambulated Al-Ka'bah and made Sa'y between Al-Safa' and Al-Marwah. We also went into our wives and put off Ihram clothes and wore ordinary ones.

Ibn Abbas quoted the Messenger of Allah (peace and blessings of Allah be upon him) as saying: "Whoever brought Hady is not allowed to cease their state of Ihram till they have slaughtered their Hady." He then commanded us on the evening of the Day of Tarwiya (8th of Dhu'l-Hijja) to enter into the state of Ihram for performing Hajj. Once we have finished performing the prescribed duties of Hajj, we are to circumambulate Al-Ka'bah and make Sa'y between Al-Safa and Al-Marwah." This Hadith is very clear regarding the obligation of the Mutamatti' to perform two sets of Sa'y.

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Fatwa no. 16588

Q: I performed Hajj this year. I put on my Ihram (garment worn during the ritual state for Hajj and `Umrah) at the Miqat (site for entering the ritual state for Hajj or `Umrah) and intended `Umrah (lesser pilgrimage)

with Tamattu` (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) until the time of Hajj. I circumambulated Al-Bayt (the House: another name for the Ka`bah), performed Sa`y (going between Safa and Marwah during Hajj and `Umrah), shortened my hair, and then ended my ritual state of Ihram. On the Day of Tarwiyah (8th of Dhul-Hijjah), I again entered the state of Ihram from Mina. I stayed for some time in `Arafat and Muzdalifah and I stoned Al-Jamrah Al-Kubra (the largest pillar; Jamrat-ul-`Aqabah) on the first day, then I circumambulated Al-Bayt, ended my Ihram and did not perform Sa`y again. I completed throwing the pebbles (at the pebble-throwing area during Hajj) during the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) after which I returned to my hotel and had sexual intercourse with my wife. After some time, some people told me that my Hajj was incomplete. I hope Your Eminence will give me a final and decisive answer, as I have been very confused since then.

A: You must return to Makkah to perform Sa`y in order to complete your Hajj. You must also offer a sacrifice in Makkah, which can be any animal that is sufficient as Ud-hiyah (sacrificial animal offered by non-pilgrims), and give it to the poor as Kaffarah (expiation) for having sexual intercourse with your wife before performing Sa`y. In addition, you must perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) upon leaving Makkah.

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Fatwa no. 18910

Q: A person who performed Hajj this year - may Allah accept it - is inquiring about the validity of his Hajj. At Safa and Marwah, he began Sa`y from Marwah and finished at Safa. What is the ruling on his Hajj in this case, is it valid or not?

A. The round of Sa`y which he made for Hajj, starting from Marwah, does not count.

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If the pilgrim performed seven rounds afterward, starting from Safa and ending at Marwah, then his Sa`y is complete and his Hajj is valid. He is required to do nothing else. However, if he counted the first round in his Sa`y, which he started from Marwah, then his Sa`y is incomplete and invalid. If this incomplete Sa`y took place after having done the minor Tahallul (partial ending of the ritual state for Hajj or `Umrah through shaving or shortening the hair and throwing pebbles at Jamrat-ul-`Aqabah before performing Tawaf-ul-Ifadah) through throwing the pebbles at Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah), or shaving or shortening his hair, he is only required to repeat his Sa`y. If he performed this Sa`y before the minor Tahallul, and he had sexual intercourse with his wife after this Sa`y, in this case his Hajj is invalid. But he has to complete this invalid Hajj and perform Hajj again in another year. At the same time he has to slaughter a Badanah (a camel or a cow or an ox driven by pilgrims to be offered as sacrifice within the sacred precincts of Makkah). However, if no sexual intercourse took place after this invalid Sa`y, he only has to repeat the entire Sa`y again.

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Fatwa no. 16797

Q: I performed Hajj in 1414 A.H. I arrived at Makkah and performed seven rounds of Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah). After that I only performed another round, but I could not complete the rest since I was accompanied by old women who did not have the ability to complete the other six rounds. I went to Mina and stayed there until the Day of Tarwiyah (8th of Dhul-Hijjah) then returned to `Arafah after sunrise on the ninth day. We stayed at `Arafah until before sunset of that day

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and then we went from `Arafat to Muzdalifah before sunset and spent the night at Muzdalifah. We then went to Mina where the women delegated me to throw Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah). I did so in the middle of the night of `Eid-ul-Adha (the Festival of the Sacrifice). In the morning, we slaughtered our Hady (sacrificial animal offered by pilgrims) and went to Al-Haram (the Sacred Mosque in Makkah) where we performed seven rounds of Tawaf, but we only performed two rounds of Sa`y (going between Safa and Marwah during Hajj and `Umrah). On the following day, I threw the pebbles (at the pebble-throwing area during Hajj) at about ten o'clock in the morning. On the third day, I threw the pebbles in the middle of the night, and then we went to Al-Haram and performed seven complete rounds of Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) but only one round of Sa`y. I hope Your Eminence will clarify the issue for me, may Allah reward you with the best!

A: If the case is as you mentioned, you must come back to Makkah and perform seven rounds of Sa`y between Safa and Marwah. If you had sexual intercourse with your wife during this period, you have to slaughter a sheep in Makkah to be distributed among the poor of Al-Haram. Also, each one of you must pay Fidyah (ransom) for leaving `Arafah before sunset.

Every one of you has to pay Fidyah for throwing the pebbles before Zawal (midday) since this is not valid. All these Fidyahs should be slaughtered in Makkah and distributed among the poor. Whoever is not able to pay Fidyah must observe Sawm (Fast) for ten days for each Fidyah.

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Fatwa no. 16967

Q: I performed Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) with my mother who is sixty-five years old. Alhamdu lillah (All praise is due to Allah), the Hajj was very comfortable. After finishing Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), I heard some people saying that Sa`y (going between Safa and Marwah during Hajj and `Umrah) is not obligatory. I asked a shaykh dressing like a scholar and carrying a radio set. I trusted him when I saw many pilgrims asking him. I went to him and asked if I had to perform Sa`y and he asked whether I was a Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) and I replied in the affirmative. He said that it was not obligatory for me to perform Sa`y, and so I did not as I was convinced by his opinion.

I hope Your Eminence will clarify this issue for me since my mother is old and she is unable to perform Hajj again because of her age and poor health. May Allah safeguard you and all Muslims! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Both you and your mother must return to Makkah to perform the prescribed Sa`y. Your mother can even perform Sa`y while being carried or riding a wheelchair. This is the correct opinion that is adopted by Jumhur (dominant majority of scholars), supported by the authentic Sunnah (acts, sayings or approvals of the Prophet), and practiced by the Sahabah (Companions of the Prophet) who performed Tamattu` Hajj following the command of the Prophet (peace be upon him). If you had sexual intercourse with your wife after Hajj, you must slaughter in Makkah any animal suitable as Ud-hiyah (sacrificial animal offered by non-pilgrims) for the poor. If your mother is married and did the same, she must also offer a sacrifice

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as mentioned. May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 17239

Q: My parents went to Makkah Al-Mukarramah (Makkah, the Honored) to perform Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between). They performed `Umrah (lesser pilgrimage) very easily - Alhamdu lillah (All praise is due to Allah). However, during the performance of the rituals of Hajj, specifically Sa`y (going between Safa and Marwah during Hajj and `Umrah), my mother did not manage to complete its rounds. She only performed five rounds and felt completely exhausted during the fifth that she could not go on. She has been suffering from dermatological problems for more than ten years, and the complications worsen in hot weather and crowded places. My father and the group left her in one part of Mas`a (the place where pilgrims go between Safa and Marwah), and completed their rounds. After that they took her and tried to find a wheelchair for her, but they did not find any. When they came back to their tent, they asked about the ruling on what had happened. Someone told them that she had to complete her Sa`y before leaving Makkah Al-Mukarramah. When they went to perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), my mother, my stepmother, and others in the group completed their Tawaf, but my father did not manage to complete the first round because of suffering from sunstroke

after his return from Sa`y as a result of which he was taken to a hospital in Makkah. He, thus, did not manage to complete Tawaf and the group took him away from the crowd outside the Masjid (mosque) in order to complete their Tawaf. After finishing their Tawaf, they came back to take him and left Makkah heading for Madinah and then returned home to Hafr Al-Batin. There was a woman among the group who was possessed by Jinn (creatures created from fire) after performing `Umrah easily and comfortably.

After performing `Umrah, she was possessed by Jinn and did not manage to complete the rituals of Hajj. This made the group hasten to leave Makkah Al-Mukarramah. That woman had gone to Makkah Al-Mukarramah to perform Hajj for the first time.

I hope Your Eminence will clarify the ruling on the validity of my parents' Hajj and illustrate what they should do and when.

Is the Hajj of this Jinn-possessed woman valid or not? Benefit us, may Allah reward you with the best!

A: First: Regarding your mother, she must come back to Makkah to perform seven complete rounds of Sa`y between Safa and Marwah then perform Tawaf-ul-Wada`. If her husband had sexual intercourse with her during this period, she has to pay Fidyah (ransom), meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), that should be slaughtered in Makkah and distributed among the poor of the Haram (all areas within the Sacred Sanctuary of Makkah).

Second: Your father must pay Fidyah for abandoning Tawaf-ul-Wada`; it should be slaughtered in

Makkah and distributed among the poor of the Haram.

Third: If the woman was possessed by Jinn after completing `Umrah and before entering into Ihram (ritual state for Hajj or `Umrah) for Hajj, she need not do anything, but if she has not performed Hajj before, she must perform it whenever she becomes sane.

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Second question of Fatwa no. 17841

Q2. A man performed 'Umrah during the time of Hajj. He first performed Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah) but did not perform Sa`y (going between Safa and Marwah during Hajj and `Umrah) until the following day because he was very exhausted. What is the ruling on the validity of his 'Umrah?

A.2 Delaying of Sa`y until after making Tawaf (circumambulation of the Ka`bah) to the following day is permissible, if this was to be extremely hard on him.

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The first question of Fatwa no. 18556

Q 1: I have performed the obligation of Hajj, all praise be to Allah. But due to my ignorance during Sa`y (going between Safa and Marwah during Hajj and `Umrah),

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I started my Sa'y with Al-Safa and finished it there. I counted these two rounds as one round and I did this in the seven rounds. After I came back from performing Hajj, one of my friends told me that a round is a journey from Al-Safa to Al-Marwah, and coming back again to Al-Marwah is another round. My question is: Is there any sin on me because of this mistake, and what should I do? May Allah reward you with the best.

A 1: Your Sa'y is valid, your addition to the rounds of Sa'y is an excusable mistake because it was done out of ignorance. But you should not do this again.

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Fatwa no. 20047

Q: I performed `Umrah (lesser pilgrimage) in Ramadan. While I was performing Sa`y (going between Safa and Marwah during Hajj and `Umrah) I halted it to pray `Isha' (Night) Prayer in congregation. Then I completed my Sa'y. After I had cut my hair short to make Tahallul, I performed Tarawih (special supererogatory night Prayer in Ramadan) also in congregation. But during my prayer, I doubted whether I had carried out five or seven rounds of Tawaf. In order to dismiss these doubts, I performed two extra rounds after I had already cut my hair short. Now, I do not know whether my `Umrah is valid or not?

A: Your `Umrah is valid In sha'a-Allah (if Allah wills), because having doubt after completing a certain `Ibadah (worship) does not spoil it.

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Fatwa no. 18624

Q: I intended to perform Hajj as a Mufrad (pilgrim performing Hajj only) saying: Allahumma labbayka Hajj (O Allah! In response to Your Call I perform Hajj. If anything prevents me, I will keep still as I am) I carried out all the rituals of Hajj including staying in `Arafat and throwing the pebbles (at the pebble-throwing area during Hajj). I had to leave on the 15th of Dhul-Hijjah to Egypt, but I got severely ill that I could not carry out Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). What is the ruling in this case? May Allah reward you with the best!

A: You have to return to Makkah and perform Tawaf-ul-Ifadah which is one of the main pillars of Hajj without which Hajj is not complete. Moreover, if you had sex with your wife during this period, you have to offer a Fidyah (ransom) in Makkah, you must slaughter a sheep that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute its meat among the poor in Makkah. You should not eat of its meat. If you traveled immediately after Tawaf-ul-Ifadah , it will suffice to make up for Tawaf-ul-Wada`. If you stayed in Makkah after Tawaf-ul-Ifadah, then you would have also to carry out Tawaf-ul-Wada` at the time of your departure.

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Fatwa no. 18713

Q: Is it permissible for me to delegate someone to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) on my behalf, especially if it is not easy for me to return to Makkah al-Mukarramah because of my old age and weak physical condition?

A: Delegation is not valid or permissible in performing Tawaf-ul-Ifadah nor Tawaf-ul-Wada`. Those who are not able to perform Tawaf, should perform it while being carried. It is a must for you to return to Makkah as mentioned in the relevant Fatwa (legal opinion issued by a qualified Muslim scholar). May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 14288

Q 1: I performed the obligation of Hajj this year, 1410 A.H. with my family members and we were nine in total. Our intention was to perform Ifrad Hajj (performing Hajj only) from the Miqat (site for entering the ritual state for Hajj or `Umrah). However, I did not complete all the rituals of Hajj for some of my young daughters, who were ten, seven, five, and three years old, due to the crowdedness and fear of infectious diseases. I thought that the obligatory act of Hajj will not be waived from them by doing Hajj in this age. Furthermore, I was ignorant of the rulings related to their case, and I did not know what the legal consequences of the

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incompletion of their rituals of Hajj. Also, I did not ask at the time. When I came back home, someone told me that I have to carry out some duties for my young daughters, since I had initially intended to perform Hajj for them. So, I wish Your Eminence could write to me clarifying what I should do In sha'a-Allah (if Allah wills) and answer my question. I have big worry that I would lose the reward of Hajj for my daughters. May Your Eminence kindly clarify what I should do? May Allah reward you with the best. My ten-year old daughter did not perform Sa`y (going between Safa and Marwah during Hajj and `Umrah), and I do not know for sure whether I threw Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah to Makkah) for her or not. But I know for sure that I threw the other three Jamarat during the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) for her.

A 1: You have to go back along with the mentioned daughter and perform Sa'y for her. You also have to slaughter an animal because you neglected throwing Jamrat-ul-`Aqabah for her, unless you are quite sure that you threw the pebbles for her, in which case you are not required to offer a Fidyah (ransom).

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Q 2: Three girls who are seven, five and three years old did not perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), make Sa`y (going between Safa and Marwah during Hajj and `Umrah), throw the pebbles (at the pebble-throwing area during Hajj) or perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah).

A 2: First: You have to go back with those mentioned girls to perform Tawaf and Sa`y for them. It will be sufficient and would discharge the responsibility if you did not perform Tawaf-ul-Wada` and go home immediately after making Tawaf and Sa`y. You also have to offer a Fidyah (ransom) for each one of them because they neglected throwing the pebbles; this Fidyah should be slaughtered in Makkah, provided that it meets the same conditions of an Ud-hiyah (sacrificial animal offered by non-pilgrims) and its meat must be distributed among the poor of Al-Haram (the Sacred Mosque in Makkah).

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Second: You have to perform those rituals which have just been mentioned as perfectly as you can in accordance to what Allah (Glorified be He) says: (So keep your duty to Allâh and fear Him as much as you can)

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Q 3: One of my daughters was one month to complete fifteen years old according to her birth certificate at the time of Hajj, but she had never menstruated until that time. Only two months after performing Hajj, she began to menstruate, will this Hajj discharge her obligation to perform the obligatory Hajj?

A 3: If the mentioned daughter had seen the signs of pubescence, even if just before the dawn of `Eid-ul-Adha (the Festival of the Sacrifice), by having a wet dream, or if she had pubic hair, this would discharge her obligation of performing Hajj. But if she does not experience any of the above signs, she will still be obligated to perform the obligatory Hajj again. This is because performing Hajj before pubescence does not discharge the responsibility of performing the obligatory Hajj.

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Q 4: One of my sons was seventeen years and six months old at the time of performing Hajj, is he excused from the obligation of performing Hajj again?

A 4: Yes, this certainly absolves him from performing the obligatory act of Hajj again.

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Q 5: My mother performed the obligatory Hajj some years ago, but she insists to go again to perform Hajj, as she claims that she did not slaughter a Hady (sacrificial animal offered by pilgrims) and she is doubtful concerning the intention of her Hajj. Is she required to offer a Hady? Where should it be slaughtered? Is she allowed to pay money as Sadaqah (voluntary charity) instead of performing Hajj again? What is better to do? Would it be sinful if I do not let her go to perform Hajj again?

A: It will be sufficient for your mother to delegate a trustworthy person to slaughter a Hady on her behalf in Makkah, and distribute it among the poor there and she need not go herself to Makkah if the Hajj she performed was Qiran Hajj (combining Hajj and `Umrah without a break in between) or Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between). Moreover, it is permissible to eat of this Hady.

Q 6: My father who performed Tamattu` to discharge the obligation of Hajj said: "I bought some corn and gave it to a poor man in the Haram (all areas within the Sacred Sanctuary of Makkah) instead of Hady." Is what he did permissible and valid or must he offer a Hady?

A: Your father is not excused for substituting the Hady required to be offered in Tamattu` with corn as this is not sufficient to discharge his responsibility. He must do the same as your mother in delegating someone to slaughter a sacrificial animal on his behalf. It is permissible for the person offering the Hady to eat of it.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14553

Q: I went to perform Hajj in 1411 A.H. I spent the first night of the Nights of Tashriq (11th, 12th and 13th of Dhul-Hijjah) at the end of the mountain at the South-East part of King `Abdul-`Aziz bridge, along with many pilgrims whom I found sleeping there. On the next day of the Days of Tashriq I asked another pilgrim concerning the place where I slept the previous night, and he told me that this place was outside Mina. He asked me whether this was my first time performing Hajj or if it was a supererogatory one. I told him that I had already performed the Faridah (obligatory act) of Hajj. He replied saying 'In sha'a-Allah (if Allah wills), there is nothing wrong with this'. We both spent the second night of

the nights of Tashriq in Hawd cafe.

The question now is: Has this act of mine invalidated my Hajj? If there should be a Kaffarah (expiation), is it permissible for me to offer it at home or must it be offered in a certain place? I would like Your Eminence to clarify this issue for me. May Allah reward you with the best. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!).

A: It is obligatory on whoever is performing obligatory or voluntary Hajj to spend the nights of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) in Mina. Consequently, you have to offer a Fidyah (ransom) for not spending the night in Mina in order to make up for the missing acts of your rituals. This Fidyah is a sheep that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims). It must be slaughtered in Makkah and its meat be distributed among the poor of the Al-Haram (the Sacred Mosque in Makkah). If you can not afford offering this Fidyah, then you should fast ten days.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15521

Q: First: All praise is due to Allah, I consistently perform Hajj every year. In the past years, we used to stay in Mina i.e. within the outskirts of Mina. However, in the last four years, we stayed in Hawd where we prayed the obligatory Salah (prayers). We were praying behind a resident Imam and we offered the Salah in full after him without availing of the permission to shorten it. Are we correct in our act? Is it required from us to perform the Sunnah Ratibah (supererogatory Prayer performed on a regular basis)? Should we pray the obligatory Salah behind the Imam and leave the Sunnah Ratibah, would we be required to offer expiation for that?

Second: After nightfall, we take our baggage and family and enter Mina

to stay the night there. Often, we spend the night on roads and sidewalks while the dirty water used by the pilgrims flows near us and it is difficult for us to stay away from this impurity. Upon performing ablution, we found no place to screen us so as to attain purity. Furthermore, those having their families i.e. wives and children, with them suffer even worse circumstances. Indeed, Islam is the religion of easiness.

Third: After throwing the Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) in the morning of the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals), we do not have our hair shaved until we arrive home. Is there any blame on me or any expiation if I cover my head with my garment to be protect it from sunstroke?

Fourth: After leaving `Arafat to Al-Muzdalifah by car in the company of my family, i.e. we have our car with us, we found no way to enter Muzdalifah due to heavy traffic, but finally we spotted a place that we thought it was within the boundaries of Al-Muzdalifah. However, in the morning, we discovered that it is outside Al-Muzdalifah. What is the ruling on that? Please note that we endeavoured to find a place inside Al-Muzdalifah and Allah knows best our intention.

Fifth: Is it permissible for a pilgrim performing Hajj to pray the supererogatory Salah during his stay in Mina at night after having shortened the obligatory Salah?

Sixth: Is the Hadith that states: "When the first ten days of the month of Dhul-Hijjah begin, then those intending to offer Ud-hiyah (sacrificial animal offered by non-pilgrims) should not cut any of their hair or nails until they have sacrificed it..." Or, as the Prophet Muhammad (peace and blessings of Allah be upon him) said. Does this Hadith apply to the person performing Hajj

while he left one Ud-hiyah or more to his family to slaughter? Is it impermissible for him to observe any of the things mentioned after reaching the Miqat (site for entering the ritual state for Hajj and `Umrah) during the first ten days of the month of Dhul-Hijjah because he left Ud-hiyah for his people to slaughter? Please advise us on these issue.

May Allah keep you safe.

A: First: It is obligatory on you to spend the night in Mina during the nights of the days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) when this is possible for you. However, if this is not possible for you or you find no place to stay therein, then you may spend the night in the nearest possible place to Mina in the company of other pilgrims. Allah (Most Exalted be He) says: (So keep your duty to Allâh and fear Him as much as you can) The Prophet Muhammad (peace and blessings of Allah be upon him) also said: (When I command you to do anything, do of it as much as you possibly can.)

Second: The first Tahalul (removal of the ritual state for Hajj and `Umrah) is only complete after doing two of the following three acts: Throwing Jamrat-ul-`Aqabah, having the hair shaved or cut short, or making Tawaf (circumambulation) around the Ka`bah. Thus, covering your head before the first Tahalul is impermissible so you should then pay a Fidyah (ransom), which is to fast for three days, to feed six needy persons, or to slaughter a sheep.

Third: Spending the night in Muzdalifah is one of the ritual duties of Hajj for those who can do so. Whoever abandons it while he is able to observe it must offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah).

Fourth: According to the Sunnah (supererogatory act of worship following the example of the Prophet Muhammad), a traveler is to shorten the four-Rak`ah Salah praying it as two only and he is allowed to leave the Sunnah Ratibah except for the two Rak`ah before the Fajr (dawn) Salah and the Salah of Witr (Prayer with an odd number of units). That is because the Prophet Muhammad (peace and blessings of Allah be upon him) never left these two prayers i.e. before Fajr and Witr, whether he was traveling or at home.

As for the other supererogatory prayers that are not offered on a regular basis, a traveler may pray them as he wishes during the day and night, because the Prophet Muhammad (peace and blessings of Allah be upon him) used to do that.

Fifth: It is authentically reported on the authority of Um Salamah (may Allah be pleased with her) that the Messenger of Allah (peace and blessings of Allah be upon him) said: (When the (first) ten (days of the month of Dhul-Hijjah) start and anyone of you intends to offer Ud-hiyah (sacrificial animal offered by non-pilgrims), let them not cut any of their hair or clip their nails until they have offered the sacrifice.) This is specifically applied to the one who is going to offer Ud-hiyah based on the Hadith above.

One's wife and children are free from this duty.

A person passing by the Miqat and intending to perform Hajj or `Umrah with the intention to offer Ud-hiyah, should not cut any of his hair or clip his nails. It is known that having the hair cut or clipping the nails are just an act of Sunnah for a man in ordinary time. But doing so for a person intending to offer Ud-hiyah is impermissible according to the Hadith above. So the adherence to the prohibition mentioned in the Hadith takes priority over the observance of a recommendable act.

The Mutamatti` (a pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between), must have his hair shaved or cut short after making Tawaf and Sa`y (going between Safa and Marwah during Hajj and `Umrah). Doing so is one of the rites of `Umrah that admit him to the state of Tahalul. It should be noted that it is more preferable for the Mutamatti` to shorten his hair leaving the shaving to be observed during the rites of Hajj.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Second question of Fatwa no. 18722

Q 2: If the grave sins are not included among those that are pardoned after an acceptable Hajj, then is it true to say that this merit [atonement of sins] is given to a person who says: "Subhan Allah wa bihamdihi (All praise and glory are due to Allah)" one hundred times and to the one who does other good deeds that are conducive to forgiveness of sins? If so, what is the merit of Hajj?

A: It is reported in the Two Sahih (authentic) Collections of Hadith (i.e. Al-Bukhari and Muslim) on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah (peace and blessings of Allah be upon him) said: (Anyone who says: "Subhan Allah wa bihamdihi (All praise and glory are due to Allah)" one hundred times, will have their sins forgiven even if they were like the foam of the sea.) i.e. provided that the person has not committed any of the grave sins, by virtue of combining all respective legal proofs of the Book and the Sunnah. For example, Allah (Most Exalted be He) says: (If you avoid the great sins which you are forbidden to do, We shall expiate from you your (small) sins) Allah (Most Glorified be He) also says: (And those who, when they have committed Fâhishah (illegal sexual intercourse) or wronged themselves with evil, remember Allâh and ask forgiveness for their sins; - and none can forgive sins but Allâh - and do not persist in what (wrong) they have done, while they know.) (For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise), wherein they shall abide forever. How excellent is this reward for the doers (who do righteous deeds according to Allâh's Orders).)

Similarly, the Prophet Muhammad (peace and blessings of Allah be upon him) also said: (The observance of the five obligatory prayers every day, and consistently offering Friday prayer every week, and regularly observing the fast of Ramadan every year are expiations for all (sins) what is committed between these duties, provided that one shuns the major sins.) According to another version: (If major sins are not committed) Thus, if the five obligatory prayers, which are the cornerstone of Islam and the greatest pillar after the profession of faith, and the Friday Prayer and the fast of Ramadan do not grant forgiveness of sins unless a person avoids the major sins, then other acts of worship also cannot atone sins unless the major sins are avoided.

May Allah grant us success. May Peace and Blessings be upon our Prophet Muhammad, his family and his Companions.

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The first question of Fatwa no. 16126

Q 1: We performed Hajj but Mina was too crowded to find a place for us. Therefore, we stayed overnight in the southern section between Muzdalifah and the Valley. The same occurred on the night of `Eid-ul-Adha (the Festival of the Sacrifice), where we stayed in Muzdalifah till the moon set and then walked and threw the pebbles (at the pebble-throwing areas during Hajj) and performed Tawaf (circumambulation of the Ka`bah) before Fajr (Dawn) Prayer. Is there any error in our Hajj?

A: If the case is as mentioned in the question, your Hajj is valid In sha'a-Allah (if Allah wills); and staying outside Mina for those who find no place there is permissible. This is based on the Saying of Allah (Exalted be He):

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(So keep your duty to Allâh and fear Him as much as you can) It is also permissible to depart from Muzdalifah after midnight for the weak and those who fall under the same ruling as them.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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First question of Fatwa no. 16415

Q 1: We performed Hajj in the year 1412 A.H. We threw the pebbles on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) and then took off the clothes of Ihram (clothing worn during the ritual state for Hajj and `Umrah) after performing Tawaf (circumambulation of the Ka`bah). We spent the evening and night of the tenth day of Dhul-Hijjah in Mina and threw the pebbles for the second day after the sun had passed the meridian. Then, we deputized someone to throw the pebbles on our behalf for the third day. We later performed Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) in the afternoon and left Makkah after midnight. What is the ruling on what we did? Do we take the legal ruling of a person who hastens to leave in two days?

A: You made three mistakes and did not complete the obligatory rites of Hajj, as you left the duties that are required for Hajj. First, you did not spend the night in Mina during the night of the twelfth day; second, you deputized others to throw the pebbles on your behalf during the twelfth day, while it is impermissible for you to do so when you are physically able to throw the pebbles. Therefore, each one of you should

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offer three Fidyahs (ransoms) by slaughtering three sacrificial sheeps that meet the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and the meat should be distributed among the poor in Makkah. It is not permissible for you to eat of any of this meat. The first sacrificial animal is to compensate for failing to stay the night in Mina in the night of the twelfth day. The second Fidyah is for failing to throw the pebbles by yourselves while you were physically able to do so. The third is for your performance of Tawaf-ul-Wada` before its due time, which is unacceptable.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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Fatwa no. 17013

Q: I threw the Jamrat-ul-Kubra (the closest stone pillar to Makkah) on the day of `Eid-ul-Adha (the Festival of the Sacrifice) and then I went to the tents in Mina and prayed the Zhuhr (Noon), `Asr (Afternoon), and Maghrib (Sunset) Prayers. After sunset, I headed for Makkah Al-Mukarramah in the company of some women and a group of other pilgrims to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj), because I was Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between). However, I could not return until after dawn from Makkah Al-Mukarramah because of my attendance on the group of women and the great crowd. Thus, I did not spend the night in Mina that night and could not come back to Mina because of the reasons cited above. At the same time, I did not spend the night in Makkah Al-Mukarramah on that day. Indeed, I spent the night while performing Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) until the time of Fajr (Dawn) Prayer became due. Is it mandatory on me to offer a sacrificial animal for that? Please, advise me on this.

A: If the case is as you have mentioned, that you and those in your company went to Makkah

to perform Tawaf-ul-Ifadah and come back to Mina after completing it but you were hampered from returning to Mina until after the Fajr Prayer due to the crowd and your inability to return to Mina during the night, then there is no sin on you and nothing is due on you. This is because of the general implication of the Ayah (Qur'anic verse) where Allah (Most Exalted be He) says: ﴾Allâh burdens not a person beyond his scope.﴿ In addition to the other Ayahs to the same effect.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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First and fourth questions of Fatwa no. 18857

Q 1: Last year, I performed Hajj and it happened that I spent one night outside the boundaries of Mina but I was not aware of that. I just slept outside Mina. The same incident took place during the second night, and I slept outside the boundaries of Mina at the same place on the side of a road until it was 1 a.m. Only then a man beside me exclaimed: We are outside the boundaries of Mina, as there is a sign right there indicating that. I then tried to enter into the boundaries of Mina but I could not, as there was no available space. Therefore, I returned to my former place and paid no attention to what he said. Only on the third night when the area became clear following the departure of the pilgrims, who hastened to leave on the 12th of Dhul-Hijjah, I became sure that I was indeed outside Mina. What is the ruling on this?

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Should I offer a Fidyah (ransom) i.e. sacrificial animal, as expiation? Is it permissible to slaughter it outside Makkah or must it be in the area of Al-Masjid Al-Haram only? Is it permissible to fast or do any other kind of expiation instead of slaughtering a sacrificial animal? Please clarify this point, because I am completely confused and I am not sure about the correct legal ruling on this case. I resort to you in compliance with Allah's (Most Exalted be He) Command: (So ask the people of the Reminder, if you do not know.)

A: If you intentionally failed to spend the nights of Tashriq (11th, 12th and 13th of Dhul-Hijjah) in Mina while you were able to do so, you have to offer a Fidyah (ransom), which is to slaughter a sheep that meets the same conditions of Ud-hiyah (sacrificial animal offered by non-pilgrims). It must be slaughtered in Makkah and its meat should be distributed to the poor of the city of Makkah. However, if you were unable to slaughter a sheep, you must fast ten days.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

I am working under the sponsorship of a Saudi person. During the last period, I had a problem at the time of Hajj. When I wanted to perform Hajj, the Saudi sponsor told that it I am not permitted to perform Hajj without his permission. I then said: It is the obligatory Hajj and no one's permission is required for it and I will provide you with a person who will carry out my work during my absence. However, he insisted on his opinion. Now, I ask you by Allah, is it actually his right to give me permission? Is he not regarded in this case as preventing me from performing Hajj? What is the evidence that supports his opinion?

A: You have no right to perform Hajj unless your sponsor gives you permission, as you came to this country

to work for him. Since you are his employee, you should not perform Hajj unless he gives you permission.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question of Fatwa no. 18489

Q 1: An employee performed the obligatory Hajj this year, even though he was not given leave from work except for one day only; namely, on the day of `Arafah (9th of Dhul-Hijjah). However, on the days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), he had to attend his work during the daytime and go to Mina after `Isha' (Night) Prayer where he would stay until after midnight. Then, he would go to sleep in his home in Makkah. What is the ruling on this case? Please bear in mind that he threw the pebbles at the due time.

A: If the case is as you have mentioned, his Hajj is valid even if he left Mina during the day time to do his work and came back at night to spend the night there.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20045

Q: We own some buildings that are about 550 meters away from Jamrat-ul-`Aqabah (the closest stone pillar to Makkah) on the western side. During the season of Hajj, the tents are spread on

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the slopes of the mountains and the sides of the road until they reach these buildings and go past them due to the large crowd gathering inside the area of Mina during the days of Hajj, and it is known to your Eminence. My question is:

Is it permissible to stay and spend the night in these buildings during the days and nights of Tashriq (11th, 12th and 13th of Dhul-Hijjah)?

I hope your Eminence would give us a legal fatwa in this regard. May Allah reward you with the best and keep your steps on the way of truth and welfare.

A: If it is proved that these buildings where you live are inside the boundaries of Mina, then there is nothing wrong with you staying there during the three nights: the night of the 11th, 12th and 13th of Dhul-Hijjah, or during only two nights i.e. the 11th and 12th days, when you may hasten to leave Mina on the 12th of Dhul-Hijjah if you want to travel from Makkah to any other place. This would be sufficient for you, because your stay at night is actually within the boundaries of Mina. However, if the buildings referred to are outside the boundaries of Mina, then it is unacceptable to spend the night in them during the Days of Tashriq. This is because spending the night in Mina is obligatory and you are bound to spend the night with other pilgrims inside the boundaries of Mina unless you can not find a place there after unsuccessfully endeavouring to find one due to the crowd. Therefore, there is no sin on you in such a case if you spend the night outside the boundaries of Mina for the legal excuse verified and it would be acceptable, In sha'a-Allah (if Allah wills). In addition, no ransom is required from you for not spending the night in Mina because it was beyond your ability to do so. Allah

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(Most Exalted be He) says: ﴾So keep your duty to Allâh and fear Him as much as you can﴿ Allah (Most Exalted be He) also says: ﴾and has not laid upon you in religion any hardship﴿ Allah (Most Exalted be He) also says: ﴾Allâh burdens not a person beyond his scope.﴿ Once it is possible for you to enter Mina and find a place to spend the night there, you must do so.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

Permanent Committee for Scholarly Research and Ifta'

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Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first Question of Fatwa no. 20802

Q 1: In 1417 AH., I performed Hajj along with my father, mother and wife. We came on the Day of `Arafah (9th of Dhul-Hijjah) from Al-Ta'if after passing by the Miqat (site for entering the ritual state for Hajj and `Umrah) in the morning to stand at Mount `Arafah. We then left `Arafat for Muzdalifah where we spent the night and then headed for Makkah before dawn and there we offered Fajr (Dawn) Prayer. Thereafter, we went to the Jamrat (stone pillars at which pebbles are thrown during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah) and threw the pebbles of Al-`Aqabah, and this is where an awful accident took place during which I was about to be crushed had it not been for Allah's Grace and Mercy. Actually, we stayed at Makkah as we could find no place to stay in Mina due to the great fire that took place that year. In fact, some relatives of ours searched for a

tent for us to stay in at Mina but they found nothing. For this reason, we did not go to Mina and after throwing the pebbles of Al-`Aqabah we performed Tawaf-ul-Ifadah (final obligatory circumambulation around the Ka`bah in Hajj) and then headed for Al-`Aziziyyah where we rented an apartment. Thus, we did not stay at Mina during the nights of Tashriq (11th, 12th and 13th of Dhul-Hijjah). Thereafter, I and my father threw the remaining pebbles on behalf of ourselves and my mother and wife. Although they were able, and asked us to do so, we refused their request and insisted on throwing on behalf of them because it was very crowded and so we were worried about them. To sum up, we threw pebbles on their behalf on the Days of Tashriq and then hastened to leave Mina on the 12th of Dhul-Hijjah. We then performed Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) as our Hajj was Ifrad (performing Hajj only). We then went back to Al-Ta'if where I and my father slaughtered two sheep: one as an offering as a token of gratitude to Allah (Exalted be He) for saving me from death in the accident and the other on behalf of us all for our stay at Al-`Aziziyyah in Makkah and for not spending the night at Mina during the nights of Tashriq. Is what we did valid? Does slaughtering one sheep on behalf of us all make up for not spending the night at Mina on the nights of Tashriq, bearing in mind that we slaughtered it in Al-Ta'if based on my father's request and distributed it among our neighbors and deserving people who were not in Makkah?

A: If the reality is as you mentioned, what you did is valid as you do not have to spend the night at Mina because doing so was beyond your capacity.

Your wife did not throw pebbles on behalf of herself even though she was capable of doing so, therefore, she must offer a sacrificial animal that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) and it is to be slaughtered in Makkah and distributed among the poor. Furthermore, you should all return to Makkah to perform Sa`y (going between Safa and Marwah during Hajj and `Umrah) if you did not perform it along with Tawaf-ul-Ifadah; actually, you

said in your letter that you performed the latter but you did not mention Sa`y. Moreover, those who deputized others to throw pebbles on their behalf have not discharged the obligation and each of them has to slaughter a sacrificial animal in Makkah to be distributed among the poor inhabitants of the Haram (all areas within the Sacred Sanctuary of Makkah) and nothing of this should be eaten by the one who slaughters it. As for sacrificial animals you slaughtered in Al-Ta'if, they do not discharge your obligation because sacrificial animals should be slaughtered in Al-Haram. However, if it is beyond your capacity to slaughter, you should fast for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21610

Q: On the first night we spent in Mina, we stayed there from 9 p.m. till 2.30 a.m. On the second night, we stayed in Mina from 5.45 p.m. till 2.15 a.m. By doing so, have we properly fulfilled the obligation of spending the night in Mina? Please be informed that I and my wife hastened to leave Mina after these two nights because we had left our young children alone in the house of a relative of ours in Al-`Aziziyyah district. Actually, we worried about them as there was no one to care for them. Are we liable for any obligation? If I and my wife are liable for any obligation, how should we discharge it; should this take place in Makkah or in the South where we live? Please bear in mind that we are now back in

our workplace in the South. Please give us fatwa. May Allah reward you with the best for benefitting us and all Muslims.

A: Spending most of the night in Mina discharges the obligation and thus what you have done is sufficient, praise be to Allah. However, spending the whole night in Mina is far better as doing so follows the practice of the Prophet (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second Question of Fatwa no. 18412

Q 2: What are the Days of Tashriq on which we were prohibited by the Prophet (peace be upon him) to fast?

A: Days of Tashriq on which we were prohibited by the Prophet (peace be upon him) to fast are:

11th, 12th and 13th of Dhul-Hijjah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14719

Q: Is it a prerequisite that the pebbles we throw (at the stone pillars during Hajj) hit the concrete pillar and then fall within the enclosure surrounding it? What is the ruling on one who could not

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clearly see pebbles while falling within the enclosure?

A: It is obligatory on a Hajji to be sure that pebbles fall within the enclosure. Actually, it is not a prerequisite that they hit the pillar as it will be enough if they fall in the enclosure.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 14605

Q: Allah blessed me to perform Hajj in 1411 A.H. When I went to throw pebbles (at the stone pillars during Hajj) on the 11th of Dhul-Hijjah after coming from Masjid Al-Khayf in Mina, I faced Al-Jamrah Al-Ula (the first stone pillar) and inquired about the right place to start from. The people I asked pointed to the Last Jamrah (the closest stone pillar to Makkah) so I went there and threw pebbles at the closest stone pillar to Makkah and then at Al-Jamrah Al-Wusta (the second [middle] stone pillar) ending with Al-Jamrah Al-Ula. On the next day, I was also coming from Masjid Al-Khayf accompanied by a group of people who told me to begin with the Jamrah closest to Al-Khayf, which I did and then hastened to leave Mina on the 12th of Dhul-Hijjah for Riyadh where I work.

My question is: Is throwing pebbles in this manner valid? Give me a fatwa, may Allah benefit you! Is it a prerequisite that pebbles

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hit the concrete pillar and then fall within the enclosure surrounding it, and what is the ruling on doing otherwise? Give me a fatwa, may Allah benefit you and make you beneficial for Islam, Muslims and the whole Muslim Ummah, In sha'a-Allah (if Allah wills)! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Your throwing pebbles on the 11th of Dhul-Hijjah is invalid as you began with Jamrat-ul-`Aqabah (the closest stone pillar to Makkah), while the correct position is to begin with Al-Jamrah Al-Ula, then move to Al-Jamrah Al-Wusta and end with Jamrat-ul-`Aqabah.

You should have re-thrown pebbles even on the 12th of Dhul-Hijjah after noon. However, since you did not do so, you must expiate for the defect of this Hajj rite. You must offer a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) that is to be slaughtered in Makkah and distributed among the poor inhabitants of Haram (all areas within the Sacred Sanctuary of Makkah). If this is unfeasible, you should fast for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16167

Q: I performed Hajj two years ago. On the last day of throwing the pebbles (at the pebble-throwing area during Hajj) I picked up my pebbles from outside Mina in the direction of Makkah Al-Mukarramah (Makkah, the Honored). Is it Wajib (obligatory) to pick pebbles from Mina or Muzdalifah? Moreover, on the last day of

throwing the pebbles at Al-Jamrah Al-Wusta (second or middle pebble-throwing area), I was not sure whether I threw the pebbles inside the enclosure because it was extremely crowded. However, it seems most likely that I threw them within the enclosure, bearing in mind that I know it is Wajib to therein.

A: It is permissible to pick up the pebbles from anywhere whether inside or outside Mina. If it is most likely that the pebbles you threw on the last day were thrown within the enclosure, it will suffice and any later doubt after throwing does not have any effect.

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The second question of Fatwa no. 20055

Q 2: When I performed Hajj I threw pebbles (at the pebble-throwing area during Hajj) on the second of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) before noon; am I to blame for doing so though I did that out of ignorance?

A: Throwing pebbles before noon during the Days of Tashriq is impermissible. The Prophet (peace be upon him) did not throw pebbles except in the afternoon and stated: (Take your rites of Hajj from me.) Accordingly, you must offer Fidyah (expiation) for throwing pebbles before noon, which is to slaughter a sheep that fulfills the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute its meat among the poor in Haram (all areas within the Sacred Precincts of Makkah) without eating anything from it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The fourth Question of Fatwa no. 14497

Q 4: Your Eminence Shaykh, in your answer to my previous inquiry about throwing the pebbles (at the pebble-throwing area during Hajj) you said that I am liable for a Hady (sacrificial animal offered by pilgrims) to be slaughtered in Makkah. How can I do so if I am living in another country and cannot travel this year?

A: If you cannot travel to Makkah to slaughter the Hady, you may deputize a trustworthy person to do that on your behalf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first Question of Fatwa no. 14574

Q 1: One person forgetfully kept some pebbles from Mina. In fact, he was told that the one who takes pebbles from Mina has to return them back to Makkah. Should he return them to Makkah or throw them anywhere, bearing in mind that Makkah is 400 kilometers away? Please, give us a detailed answer.

A: Whoever keeps some pebbles used for throwing the pebbles (at the pebble-throwing area during Hajj) does not have to return them back to Mina as this is no evidence on that.

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The first Question of Fatwa no. 15004

While performing Hajj and during the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), I threw Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) at seven in the morning. On the next day, I threw the Jamrat (stone pillars marking the pebble-throwing area) at ten in the morning and being Muta`jil (pilgrim who hastens to leave Mina on the 12th of Dhul-Hijjah) on the third day, I threw at nine in the morning, i.e., before Zawal (midday). What is the ruling on this?

A: Throwing the Jamrat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) before the appointed time is invalid. Throwing the pebbles (at the pebble-throwing area during Hajj) during the Days of Tashriq should begin after Zawal on the day of `Eid-ul-Adha (the Festival of the Sacrifice) because the Prophet (peace be upon him) along with his Sahabah (Companions) began waited until after Zawal. The Prophet (peace be upon him) stated: (Take your (hajj) rites from me.) Regarding the case in question, you are liable for a Hady (sacrificial animal offered by pilgrims) meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered in Makkah for the poor inhabitants of the Haram (all areas within the Sacred Precincts of Makkah). If this is unfeasible, you must observe Sawm (Fast) for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15151

Q: I performed the obligatory Hajj for the first time this year. I intended Ifrad Hajj (performing Hajj only)

from Qarn Al-Manazil, wore Ihram (clothing worn during the ceremonial state for Hajj and `Umrah) and proclaimed Talbiyah (devotional expression chanted at certain times during Hajj and `Umrah) on my way to Makkah, where I performed Tawaf-ul-Qudum (circumambulation around the Ka`bah on arrival in Makkah) and offered Salah (Prayer) near Maqam Ibrahim (the Station of Ibrahim) as the Sunnah (supererogatory act of worship following the example of the Prophet) of Tawaf (circumambulation of the Ka`bah). I then performed Sa`i (going between Al-Safa and Al-Marwah during Hajj and `Umrah). Thereafter, I headed for Mina to spend the night prior to `Arafat. On the ninth of Dhul-Hijjah, I stood at Mount `Arafat from sunrise until after sunset where I combined Zhuhr (Noon) and `Asr (Afternoon) Salahs (Prayers) at the time of the earlier one. I then left `Arafat for Al-Muzdalifah where I combined Maghrib (Sunset) and `Isha' (Night) Salahs at the time of the later one and spent the whole night until I performed Fajr (Dawn) Prayer. I also supplicated to Allah at Al-Mash`ar-ul-Haram (Sacred Monument). Thereafter, I threw Jamrat-ul-`Aqabah (the closest pillar to Makkah) after sunrise on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals). Later, I shortened my hair and headed for Makkah where I performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). I was so tired and fatigued, as I suffer from hypertension, that I performed Tawaf on the upper level due to excessive crowding on the main floor.

After performing two rounds of Tawaf, I rented a wheelchair to help me complete the remaining rounds. After finishing Tawaf I fell down to the ground out of fatigue and thus could not perform the two-Rak`ahs (units of Prayer) Sunnah of Tawaf. I remained unconscious until the Adhan (call to Prayer) of Maghrib Prayer and then performed Wudu' (ablution) and offered Maghrib and later `Isha' Prayers while sitting. In fact, while sitting in the wheelchair I would alert those unaware using my walking stick or in a low voice so that they would not be harmed by the chair's wheels. Anyway, I later went to Mina where I spent

the tenth and eleventh nights of Dhul-Hijjah. There I threw the three Jamrat (pillars which are stoned during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah), beginning with Al-Jamrah Al-Sughra (first or smallest pebble-throwing area) on the second and third days of `Eid-ul-Adha (the Festival of the Sacrifice) after Zawal (midday) and before sunset. However, I was not completely sure whether the pebbles fell into the enclosure surrounding the stone pillars, and thus I threw more than seven pebbles. On the third day of `Eid-ul-Adha and after throwing the Jamrat, I headed for Makkah and entered the Haram (the Sacred Mosque in Makkah) during the rush hour when all its floors were very

crowded. This, in addition to my hypertension, caused a skin rash on my thighs making me feel as if hot iron bars were between them. Hardly able to walk, I could not perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). Moreover, I had booked a flight that was departing on the same day. I was told that Tawaf-ul-Wada` is Sunnah according to the Maliki school of jurisprudence, while viewed by some other Imams to be Wajib (obligatory) which requires a Hady (sacrificial animal offered by pilgrims) should be slaughtered as compensation, according to other scholars; or nothing should be done as compensation for not doing it, according to some other scholars.

The question is: Is my Hajj as such valid? What should I do? Answer me, may Allah benefit and reward you!

A: You are liable for a Fidyah (ransom) since you doubted whether the pebbles you threw fell within the enclosure or not. You are also liable for another Fidyah (ransom) for not performing Tawaf-ul-Wada`. You have to slaughter a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute it among the poor inhabitants of the Haram (all areas within the Sacred Sanctuary of Makkah). If this is unfeasible, you must observe Sawm (Fast) for ten days in place of each Fidyah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 15407

Q: During Hajj last year, it was crowded on the first day of throwing pebbles (at the stone pillars during Hajj). I was pushed at the Jamrah (stone pillar marking the pebble-throwing area). This made me throw all the seven pebbles at one time. I also deputized my cousin to throw the pebbles on my behalf. I am ignorant of the ruling pertaining to this case and I do not know whether I did the right thing or not. Do I have to do anything; especially that I did not throw the pebbles consecutively? Please benefit us regarding this. We extend our best regards and appreciation and may Allah safeguard you.

A: Throwing the pebbles at Jamrat-ul-`Aqabah (the closest stone pillar to Makkah) on the day of `Eid-ul-Adha (the Festival of the Sacrifice) is one of the Wajib (obligatory) requirements of Hajj.

Accordingly, if a person abandons a Wajib requirement of Hajj, they must offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) fulfilling the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims). This Dam has to be slaughtered in Makkah and distributed to the poor who reside at the Haram (all areas within the Sacred Sanctuary of Makkah). They are not allowed to eat any of it. If one is incapable of offering Dam, they will be required to observe Sawm (fast) for ten days.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 15368

Q: While performing Hajj this year, I threw Al-Jamrat-ul-Sughra (The first stone pillar) before Al-Jamrat-ul-Kubra (the closest stone pillar to Makkah) on the last of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), which is the last day for throwing the pebbles (at the pebble-throwing area during Hajj). I did so out of ignorance. I hope you will give me a Fatwa (legal opinion issued by a qualified Muslim scholar) on this matter.

A: You are liable for a Fidyah (ransom) because your throwing the pebbles on the last day was invalid as you threw Al-Jamrat-ul-Sughra before Al-Jamrat-ul-Kubra. The Fidyah is a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), one-seventh of a cow that is more than two years old, or one-seventh of a camel that is more than five years old to be slaughtered in Makkah and distributed among the poor inhabitants of the Haram (all areas within the Sacred Sanctuary of Makkah). If this is unfeasible, you must observe Sawm (Fast) for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. 16020

Q 2: What is the ruling if a pilgrim throws Jamrat (stone pillars at which pebbles are thrown during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah) before Zawal (midday)? Is they required to offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah)? What is the ruling if they return home before they know the ruling? Will it suffice if they observe Sawm (Fast) for three days?

A: The pilgrim who throws Jamarat before Zawal on the eleventh day and the following days will have to throw the pebbles again after Zawal if the days of throwing the pebbles have not yet expired.

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Otherwise, they will be required to offer Fidyah (ransom): one sheep or one seventh of a cow that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered in Makkah and distributed to the poor inhabitants of the Haram (all areas within the Sacred Sanctuary of Makkah). If they cannot afford this, they should observe Sawm for ten days.

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Q 3: Some Hajj tour companies take pilgrims by bus from Makkah to `Arafat directly and thus they do not spend the night in Mina on the Day of Tarwiyah (8th of Dhul-Hijjah). They then take them from `Arafat back to Mina directly and they do not spend the night in Muzdalifah, or at least stay therein for half of the night. Actually, such companies do so under the pretext of the heavy crowd. Are these pilgrims sinful? What should they do?

A: Spending the night in Mina on the eighth night of Dhul-Hijjah is Sunnah (supererogatory act of worship following the example of the Prophet) and thus not doing it entails nothing. As for spending the night in Muzdalifah on the ninth night of Dhul-Hijjah, it is one of the Wajib (obligatory) acts of Hajj which if left out, where possible, requires a Fidyah (compensation) of slaughtering a sheep in the Haram (all areas within the Sacred Sanctuary of Makkah) and distributing the same among the poor inhabitants of the Haram. However, the patients and the disabled obliged not to spend the night there are not liable. In any case, travel companies undertaking Hajj tours should enable pilgrims to spend the night there and the pilgrims should insist on that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16233

Q: I went to perform Hajj this year and threw the pebbles on the Day of `Eid (the Festival of the Sacrifice) for myself and on behalf of my daughter. On the following day [the 11th of Dhul-Hijjah], I threw the three Jimar [Arabic pl. of Jamarah; i.e, Al-Jamrah Al-Kubra (largest pebble-throwing area; Jamrat-ul-`Aqabah), Al-Jamrah Al-Wusta (second or middle pebble-throwing area), and Al-Jamrah Al-Sugra (first or smallest pebble-throwing area)]. But on the 12th day, I threw the first Jamarah for me and for my daughter and I got lost because of over-crowdedness and did not complete stoning. I spent the night at Mina, though I did not throw the pebbles on the 13th day; what is the legal ruling on not completing the stoning? Provide us with an answer, may Allah reward you.

A: You must offer a sacrificial animal for neglecting to stone Al-Jamrah Al-Wusta on the second day and also for neglecting stoning on the 13th of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). A goat will suffice as a sacrificial animal here; it is to be slaughtered in Makkah and distributed among the poor at Al Haram (all areas within the Sacred Sanctuary of Makkah). The same ruling of sacrificing an animal, as is indicated above, also applies to your daughter.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 16022

Q: A pilgrim threw the pebbles (at the stone pillars during Hajj) on the eleventh day of Dhul-Hijjah before Zawal (midday). On the twelfth day of Dhul-Hijjah, he threw the pebbles before sunrise. Then he made Tawaf-ul-Wada` (circumambulation around the Ka`bah on leaving Makkah) at 9:00 a.m. on the same day. After that, he went back home. What is he required to do?

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A: He is required to offer two Fidyahs (ransoms): one for throwing the pebbles on the eleventh and twelfth day of Dhul-Hijjah before Zawal, and the other for making Tawaf-ul-Wada` before performing the ritual of throwing the pebbles properly. He has to slaughter two sheep or two-seventh of five-year-old Badanah (livestock driven by pilgrims to be offered as sacrifice within the sacred precincts of Makkah) that meet the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims). He may also offer two-sevenths of a two-year old cow. The Fidyah has to be slaughtered in the Haram (all areas within the Sacred Sanctuary of Makkah) and distributed to the poor. If he is incapable of doing this, he may observe Sawm (Fast) for twenty days, ten for each Fidyah.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 16491

Q: I went to Makkah Al-Mukarramah (Makkah, the Honored) with my family to perform Hajj this year. While we were at Mina, it was overcrowded on the first of Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) when we were throwing pebbles (at the pebble-throwing area during Hajj). While at Mina on the eleventh night of Dhul-Hijjah, an Islamic Awareness vehicle passed by us. The people in the vehicle were instructing people on the rituals of Hajj and what they had to do during the Days of Tashriq. I told them that my old age made me suffer a lot while throwing the pebbles on the first of the Days of Tashriq. The shaykh permitted me to throw the pebbles of the second Day of Tashriq at midnight,

which was the eleventh night of Dhul-Hijjah. I threw the pebbles of the second day of Tashriq at 1:00 a.m. on the twelfth day of Dhul-Hijjah. I also threw the pebbles on behalf of my wife and six children. I could find no one to undertake throwing the pebbles on behalf of me, my wife and children. After I returned to work, someone told me I had to offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) for my wife and each one of my children despite the fact that he knows of my old age and that I had many young children with me, which caused me to suffer a lot while throwing the pebbles. That is why I hope that you, may Allah bless your steps and benefit us with your knowledge, will send me an endorsed Fatwa (legal opinion issued by a qualified Muslim scholar) so that I can know more about the religious matters of Islam.

A: The appointed time of throwing the pebbles on each of the three Days of Tashriq starts after the Zawal (midday) of each day. Accordingly, by throwing the pebbles of the twelfth day of Dhul-Hijjah at 1 a.m., you did not perform one of the rituals of Hajj at its Shar`y (Islamically lawful) time. Therefore, you are obliged to offer a Fidyah (ransom) on behalf of yourself, your wife and each of your children. It has to be sacrificed in Makkah and distributed to the poor inhabitants of the Haram (all areas within the Sacred Sanctuary of Makkah). If you are incapable of doing that, you will all be obliged to observe Sawm (Fast) for ten days.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 17167

Q: On the third day of Hajj, I and many others threw all the three Jamrat (pillars at which are stoned during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah) before Zhuhr (Noon) Prayer. Thereafter, I heard the loudspeaker proclaiming it is impermissible to throwing the pebbles (at the pebble-throwing area during Hajj) until after Zhuhr Prayer. Therefore, I threw Al-Jamrah Al-Wusta (second or middle pebble-throwing area) and Al-Jamrah Al-Kubra (largest pebble-throwing area; Jamrat-ul-`Aqabah) again after the Zhuhr Prayer. Having forgetfully overlooked throwing Al-Jamrah Al-Sughra (first or smallest pebble-throwing area), I threw it at Al-Jamrat-ul-Wusta and Jamrat-ul-`Aqabah.

Your Eminence, am I liable for anything for doing so? Is this Hajj I intended on behalf of a certain woman valid? May Allah safeguard you!

A: You are liable for Fidyah (compensation) for not throwing the pebbles in order as you threw Al-Jamrat-ul-Wusta and Jamrat-ul-`Aqabah before Al-Jamrah Al-Sughra.

The Fidyah is a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), one-seventh of a cow or one-seventh of a camel to be slaughtered in Makkah and distributed among the poor inhabitants of the Haram (all areas within the Sacred Sanctuary of Makkah). If this is unfeasible, you must observe Sawm (Fast) for ten days. As for doubting whether the pebbles you threw hit the pillar or not, it does not affect the validity of the throwing the pebbles if they fell within the enclosure surrounding the pillars.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17212

Q: I read a Hadith by the Messenger of Allah (peace be upon him), reported by `Asim ibn `Ady that (the Prophet (peace be upon him) allowed the camel shepherds to spend the night outside **Mina** throwing pebbles (at the pebble-throwing area during Hajj). Then, they throw pebbles the next day and the day after that for two days, then they throw pebbles on the Day of Nafr (departure from Mina, 12th or 13th of Dhul-Hijjah).) (Related by the Five Compilers of Hadith [Imams Ahmad, Abu Dawud, Al-Tirmidhy, Al-Nasa'y and Ibn Majah], and ranked as a Sahih Hadith [authentic] by Al-Tirmidhy)

I understood from this Hadith that those who have excuses are permitted to throw Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) separately. Then, they may throw the pebbles of the eleventh and twelfth days together on the same day, and finally they throw the pebbles of the thirteenth day if they are not in a hurry.

I read a Fatwa by Your Eminence in a book entitled 'Fatawa Islamiyyah' (Islamic Fatwas), vol. 2, p. 284, under the title 'The Ruling on Throwing All of the Pebbles in One Day', as follows:

"Q: Is it permissible for a pilgrim to throw the pebbles all in one day instead of throwing them during the three Days of Al-Tashriq (11th, 12th and 13th of Dhul-Hijjah), whether this day is the first day of the Days of Tashriq, the Day of Nahr (10th of Dhul-Hijjah) or the last day of Tashriq; then, they spend the night in Mina for two or three days without throwing pebbles, as they threw all of the pebbles in one day? Is this way of throwing correct, or should they throw the pebbles in the right order of days until they complete the throwing of the three days? I hope you will clarify this matter for us, along with giving

evidence."

Your answer was: "Throwing the pebbles is one of the obligatory steps of Hajj, which should be performed on the day of the Festival and three Days of Tashriq for people who are not in a hurry, and it can be performed during the first two days for people who are in a hurry. This is performed each day in the afternoon, according to the action and saying of the Prophet (peace be upon him): (Take your (Hajj) rituals from me.) Throwing the pebbles cannot be performed before its due time, while it can be delayed in case of urgent need, such as over-crowdedness, based on an opinion maintained by some scholars. This is like the case of the shepherds when the Prophet (peace be upon him) allowed them to throw the pebbles of the two days on the second Day of Tashriq, 12th Dhul-Hijjah They should intend to throw the pebbles first on the day of the `Eid (Festival), and then throw the pebbles of the first, the second and the third days, for people who are not in a hurry. Then, they should perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). Allah knows best." Issued by Shaykh Ibn Baz.

I understand from the last paragraph of the Fatwa that it is permissible to throw the pebbles of the four days at one time along with intending to throw them in the right order. Is what I understand correct?

This is supported by a Fatwa of the Permanent Committee in the same book entitled 'The way of throwing pebbles for people who delayed it until the last day of Tashriq because of illness or old age'. The Fatwa is as follows:

"Q: If the pilgrims delayed throwing the pebbles to the last Day of Tashriq due to illness, old age or fear of over-crowdedness, may they throw Jamrat-ul-`Aqabah and the other pebbles at

one time, or should they throw the pebbles of each day separately, i.e. they throw the pebbles of the first day, then the second and the third, even if there is hardship in doing so?

A: They should throw Jamrat-ul-`Aqabah first, then throw the pebbles of the eleventh day, then those of the twelfth and the thirteenth days, if they are not in a hurry. The Sunnah (action following the example of the Prophet) guides us to throw the pebbles of each day in its due date, depending on the ability of each person."

By this answer, the Committee confirms the permissibility of throwing the pebbles of the four days all at one time.

My question: I understand from the Fatwa of Your Eminence and that of the Permanent Committee that it is permissible to throw the pebbles of the four days at one time. However, this contradicts with what I understand from the above-mentioned explicit Sahih Hadith, if I understand well. The Messenger of Allah (peace be upon him) allowed the camel shepherds to throw the pebbles on the Day of Nahr, then they threw the pebbles the next day and the day after the next day for two days. Then, they threw the pebbles on the Day of Nafr. We hope you will clarify this matter for us. May Allah reward you with the best for the sake of the Muslims.

A: The mentioned Fatwas are explicit in revealing the permissibility of delaying the throwing of the pebbles to the thirteenth day (13th Dhul-Hijjah), if necessary. They do not signify that throwing the pebbles can be performed for all the days at one time.

However, in the case of delaying the throwing of the pebbles, the pilgrims should throw Jamrat-ul-`Aqabah first. Then, they should throw the pebbles of the eleventh day in the right order and come back. Subsequently, they should then throw the pebbles of the twelfth day and those of the thirteenth day.

May Allah grand us success. May peace and blessings be upon our Prophet, Muhammad, his family and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17346

Q: I traveled to Makkah Al-Mukarramah to perform `Umrah (lesser pilgrimage). I was riding a mass transport car on 14/9/1414 A.H. As we were traveling, the driver run a music cassette. When I asked him to turn it off, he got angry and stopped the car to have a fight. Some benevolent people interfered to settle things down.

Second: I was throwing Jamrat (stone pillars at which pebbles are thrown during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah) during the Hajj season of this year. During over-crowdedness I saw an old woman trodden on under the feet of walking people. I tried to save her, but I could not do that because of the over-crowdedness. She died because of that. This crowdedness prevented me from throwing the first Jamrat-ul-`Aqabah (the closest stone pillar to Makkah). I threw fourteen pebbles at the second Jamrat-ul-`Aqabah. Is that permissible or not?

Third: I saw the word "Allah" written on a type of soap product which was placed inside a bathroom. I would like you to issue your Fatwa (legal opinion issued by a qualified Muslim scholar) regarding

the points mentioned above.

A: First: You did the right thing when you tried to correct a wrong situation by wanting to save that Muslim woman. May Allah reward you with the best!

Second: You are obliged to offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) for abandoning throwing the first Jamrat-ul-`Aqabah. This Dam is considered as a Fidyah (ransom) which meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims). It has to be slaughtered in Makkah and distributed to the Fuqara' (poor) who live in the area of Haram (all areas within the Sacred Sanctuary of Makkah). The seven additional pebbles which you threw at the second Jamrat-ul-`Aqabah will not make up for your missing to throw the pebbles at the first Jamrat-ul-`Aqabah. This is because each Jamrah is independent from the other.

Third: Whenever a person finds the name of Allah (Glorified be He) written on any object which is subject to misuse, it must be wiped as a means of safeguarding it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17444

Q: I performed Hajj with my wife and I had intended to perform Hajj on behalf of my mother. When I went to throw the pebbles at Al-Jamrah Al-Ula (first or smallest pebble-throwing area), I intended the first throwing to be on behalf of my mother and the second one on behalf of my wife, as she had deputized me to throw instead of her. Then the place became very packed with pilgrims and I found myself far from the throwing enclosure, so I threw all the rest of the pebbles at one time. They all reached the throwing enclosure. Does the collective throwing of pebbles count? And, if it does not, what should I do to make up for it?

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A: If the situation is as you have mentioned, your throwing of the pebbles for yourself and your wife is not valid and each of you must offer a Fidyah (i.e. sacrificial animal) in Makkah and its meat should be distributed among the poor of Al-Haram (all areas within the Sacred Sanctuary of Makkah). An acceptable Fidyah can be one of the following: a sheep that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), one-seventh of a Badanah (a camel or a cow or an ox driven by pilgrims to be offered as sacrifice within the sacred precincts of Makkah) or one-seventh of a cow. If someone cannot afford this Fidyah, he should fast ten days. And Allah knows best.

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions.

Permanent Committee for Scholarly Research and Ifta'

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Second question of Fatwa no. 17530

Q 2: A person threw the pebbles of Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) during Hajj by taking seven pebbles hurling them together in one time.

A 2: Whoever throws the pebbles of Jamrat-ul-`Aqabah in one stroke, has to repeat the throwing again during the days specified for this act. It is obligatory to throw them one by one. Throwing all of them in one stroke counts as throwing one pebble. If the person did not repeat the throwing, he must offer Fidyah by slaughtering an animal because of missing one of the obligatory rituals of Hajj. The slaughtered animal is a sheep meeting the same conditions of an Ud-hiyah (sacrificial animal offered by non-pilgrims). It should be slaughtered in Makkah and its meat be distributed among the poor of Al-Haram. If one is not able to offer a Fidyah, he can fast for ten days, consecutively or separately.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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Third question of Fatwa no. 16842

Q 3: My aunt performed Hajj last year. She told me that while she was throwing the pebbles she was not able to see the spot where those pebbles fell because of the over-crowdedness. She is not sure if all the pebbles fell into the Hawd (the pebble-throwing area) or not, taking into consideration that she sometimes was able to see some of them. What should she do in this case? Kindly clarify this issue for us. May Allah reward you with the best.

A 3: One of the conditions for the validity of throwing the pebbles (at the pebble-throwing area during Hajj) is making sure that the pebbles fall in the pebble-throwing enclosure. So, if she is sure that she saw those pebbles fall into the Hawd, and later she had doubt about the pebbles' not falling in the enclosure of the pebble throwing, her throwing is valid and she simple dismiss that doubt. But if she was doubtful and was not sure of the falling of the pebbles in that enclosure at the time of throwing, then she has to offer a Fidyah (ransom) which should be slaughtered and distributed among the poor of Al-Haram. However, if she can not afford offering a Fidyah, then she has to fast ten days.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20115

Q: Four years ago, I performed Hajj along with two other Muslim brothers. Each one of us had two women to look after. We threw the pebbles of Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah to Makkah) on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals). We postponed throwing the other three Jamarat until the third day, where we threw Al-Jamrah Al-Sughra (first or smallest pebble-throwing area) then Al-Jamrah Al-Wusta (second or middle pebble-throwing area) and Al-Jamrah Al-Kubra (largest pebble-throwing area; Jamrat-ul-`Aqabah). Then we started all over again three times. After that we performed

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Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) only once. Our Eminent Shaykh! Is there any sin on us in the light of what I have mentioned in the question? Kindly clarify the issue for us. May Allah reward you with the best!

A: What you did concerning delaying the throwing of the pebbles of the 11th and 12th of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) to the the 13th Day of Tashriq and throwing the three Jamarat of the first, then the second, then the third day is valid and permissible, though it is preferable not to do so. As for performing Tawaf-ul-Ifadah only instead of Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), this is also valid and permissible, if you left immediately after Tawaf-ul-Ifadah, so that Al-Bayt (the House: another name for the Ka`bah) was the last place you have visited before going home.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

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Second question of Fatwa no. (20167

Q 2: Some pilgrims were convinced that they have to throw their pebbles before noon starting midnight of the day before, that is, they start throwing pebbles from 11 p.m. for the first day of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) and start throwing after 1:30 a.m. for the second day of the Days of Tashriq, thinking that they are applying what Allah (Exalted be He) says: ﴾But whosoever hastens to leave in two days, there is no sin on him﴿

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then they used to perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) and leave Makkah before Zawal (midday) of the second day of Days of Tashriq, their pretext is that their will be great crowds after noon.

A 2: It is not valid to throw the Jamrat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) during the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) except after noon, this time is extended until sunset, there is no harm in throwing at night for the previous elapsed day, but it is not permissible to throw the pebbles on the next day before noon of that day. The meaning of what Allah (Exalted be He) says: ﴾But whosoever hastens to leave in two days, there is no sin on him﴿ is that it is permissible for those who threw the pebbles after Zawal (midday) of the 12th to leave from Mina to Makkah or any other place outside Mina before sunset, and they are not required to spend the night of the 13th nor throw the pebbles on the 13th. As for Tawaf-ul-Wada`, it is not valid unless it was done at the time of leaving after completing the rituals of Hajj. Tawaf-ul-Wada` of those who travel on the 11th day is not valid because they should spend the night at Mina on the night of the 12th and throw in the afternoon of the 12th day.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question of Fatwa no. (20589

Q 1: A person threw the pebbles deliberately before noon on the last day of throwing the pebbles (at the pebble-throwing area during Hajj), he asked a scholar where he lives in the Kingdom of Saudi Arabia. The scholar then told him that he has to offer a Fidayh (ransom). Others told him that his Hajj is valid and he does not have to do anything; what is the right course of action in this case? May Allah reward you with the best!

A 1: Whoever threw pebbles on the second or third day before noon would be obliged to offer a Fidyah because he did not perform throwing at its right legal time, so, it is not valid. The Fidyah is one sheep meeting the same conditions of Ud-hiyah (sacrificial animal offered by non-pilgrims), which should be slaughtered in Makkah and distributed among the poor of Al-Haram (all areas within the Sacred Sanctuary of Makkah). If he can not afford to offer a Fidyah, he has to fast ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

First question of Fatwa no. (21600

Q 1: A person intended to perform Hajj and he has already performed it, but once he arrived at Al-Masha`ar (Sacred site of Hajj) in Mina, he found a large crowd so he did not throw the pebbles because of it and waited until the next day but he was unable to throw the pebbles, so he came back home without completing his Hajj. Is there any sin on him? He died without performing Hajj again, what should his son do?

A 1: If what he neglected of the rituals of Hajj was only throwing the pebbles on the days of

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of Tashriq (11th, 12th and 13th of Dhul-Hijjah) and Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), then his son has to offer two Fidyahs (ransom) on his behalf to be slaughtered in Makkah and distributed among the poor of Al-Haram (all areas within the Sacred Sanctuary of Makkah); one of them as a Fidyah for throwing the pebbles and the second for Tawaf-ul-Wada`. The value of these Fidyahs should be taken from his inheritance. If any of his relatives or any charitable person donates the value, this will also be rewardable and accepted In sha'a-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 14720

Q: I performed Hajj and all its rituals this year. However, on the 12th of Dhul-Hijjah, I could not throw the pebbles (at the pebble-throwing area during Hajj), and so I authorized one of my relatives to do this on my behalf, as he was not Muta`jil (pilgrim who hastens to leave Mina on the 12th of Dhul-Hijjah), and spent the night in Mina. Then, I heard that it is not permissible to authorize him, so I went back on the 13th of Dhul-Hijjah and threw the pebbles for these two days, i.e. the 12th and 13th of Dhul-Hijjah. Is what I did correct?

A: A pilgrim is not permitted to authorize another person to throw the pebbles on their behalf, unless there is a reason necessitating it, such as sickness or old age. You did well when you threw the pebbles for the 12th of Dhul-Hijjah. As for the 13th of Dhul-Hijjah, if you intended to hasten to leave Mina before the sun set on the 12th of Dhul-Hijjah, then you would not have to throw the pebbles on the 13th of Dhul-Hijjah, and your throwing would not count.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (14036

Q: My wife and I performed Hajj last year; on the second day of throwing pebbles (at the stone pillars during Hajj), there were so many crowds of people that my wife was about to fall when approaching the first of the three Jamrat (stone pillars at which pebbles are thrown during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah), so my elder brother, one of our companions, took the pebbles from her after she had thrown two of them and threw them in one time. For fear of the crowds at throwing the other Jamrat, I, her husband, threw the pebbles on her behalf. What is the opinion of Your Eminence concerning what we did and is there anything we should do now? Please guide me. May Allah reward you with the best!

A: The woman who had the Jamrat thrown on her behalf in one time should offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) and slaughter it in Makkah and distribute the meat among the poor. This is to make up for the ritual which she failed to do appropriately; however, if she could not offer Dam, she should fast for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 14117

Q 2: My mother performed Hajj twice, but she did not throw the pebbles (at the stone pillars during Hajj) by herself in both times; it was my father who did so on her behalf. During the first she performed Hajj, she was physically fit to throw the pebbles by herself, but she had a baby with her. In the second Hajj, she was quite old and unable to throw them. That is why my father once again threw the pebbles on her behalf. Are her two occasions of Hajj valid in this case or not?

A 2: If your mother requested your father to throw the pebbles on her behalf during the two times she performed Hajj, for the reasons mentioned in the question, then we hope that there is nothing wrong with her doing so.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14152

Q: When my mother performed Hajj, she completed all the obligations, except for throwing the pebbles at the three Jamarat (stone pillars marking the pebble-throwing areas, Jamrat-ul-`Aqabah being the closest to Makkah). She threw pebbles at only one of them, and authorized someone to throw the rest on her behalf with no Shar`y (Islamically lawful) excuse. In fact, she was afraid of the crowd. Please take into consideration that this was the only Hajj she performed. Is her Hajj valid; if not, what should she do?

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A: If your mother authorized someone to throw stones at Jamarat on her behalf, for fear of the crowd in the pebble-throwing enclosure, her authorization is valid and there is no harm in this.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 14462

Q1: A woman who once performed Hajj asks: I did not throw pebbles at Jamarat (stone pillars marking the pebble-throwing areas, Jamrat-ul-`Aqabah being the closest to Makkah), as my brother did that on my behalf and did not allow me to accompany him for fear that the crowds may harm me. Is there any shortfall in my Hajj, bearing in mind that I performed it many years ago?

A: If the woman in question was unable to throw the pebbles at the Jamarat on her own or feared for her safety due to the crowds and appointed her brother to do that on her behalf, then there is nothing wrong with that.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (14552

Q: I went to offer Hajj with my daughter. I performed Hajj more than once but it was the first time for my daughter. We formed the intention to do Hajj from the Miqat (site for entering the ritual state for Hajj and `Umrah). Then we reached Makkah Al-Mukarramah and did Tawaf (circumambulation around the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah). After that, we headed for Mina and then for the Plain of `Arafah and stopped there. On the first day of `Eid-ul-Adha (the Festival of the Sacrifice), we stoned Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah), then we went to Makkah and preformed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). After that we went back to Mina and spent the night there. On the second day, we stoned the three Jamarat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) and returned to Mina. On the third day, we stoned Al-Jamrah Al-Sugra (first or smallest pebble-throwing area) but there was a massive crowd, which caused me and my daughter to lose consciousness. We were carried to the hospital and stayed there for four hours. I regained my consciousness but I was badly affected by what had happened to me.

We went by car to the cities in this region and appointed a person to stone Al-Jamrah Al-Wusta (second or middle pebble-throwing area) and Al-Jamrah Al-Kubra (largest pebble-throwing area; Jamrat-ul-`Aqabah) on our behalf. But we did not perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). We wrote to you hoping for advice concerning what we have to do due to appointing someone to stone Jamrat-ul-`Aqabah on our behalf and not performing Tawaf-ul-Wada`, may Allah safeguard you !

A: If the reality is as you mentioned, that you faced hardships, then your appointing of the person mentioned in the question to stone on your behalf is valid. As for omitting Tawaf Al-Wada', each one of you has to offer Fidyah (ransom) which is a sheep that meets the same conditions for an Ud-hiyah (sacrificial animal offered by non-pilgrims) and it should be slaughtered in Makkah. Its meat should be distributed among the poor there. If you cannot afford this, then you have to fast ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (14752

Q: Allah blessed me with the performance of Hajj in 1411 A.H. along with some Muslim brothers and their families. A few of the women who were in my group were my nieces but the rest were not related to me in any way. We performed the rituals of Hajj as follows:

Firstly: We entered Makkah with the intention of Tamattu` Hajj (performing `Umrah during the months of Hajj followed by Hajj in the same year with a break in between). We performed all the rituals of `Umrah (lesser pilgrimage) and then removed the ritual state for `Umrah.

Secondly: We assumed the state of Ihram (the ritual state for Hajj or `Umrah) on the eighth of Dhul-Hijjah and headed for Mina, but we did not find a place where we could stay, so we spent the night in Muzdalifah.

Thirdly: On the ninth of Dhul-Hijjah, we went to `Arafah in the morning and stayed there until sunset.

Fourthly: We left `Arafah and arrived at our residence in Muzdalifah. When it was the due time of the `Isha' (Night) Prayer, we performed the Maghrib (Sunset) Prayer and the `Isha' Prayer combined.

Fifthly: We left Muzdalifah at 1 a.m. and went to Mina to throw Al-Jamrah Al-Kubra (largest pebble-throwing area; Jamrat-ul-`Aqabah). As I have said, some women were in our company. We threw the Jamrah (stone pillar marking the pebble-throwing area) after midnight.

Sixthly: We all went to the Sacred House in Makkah where we performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj)

before the Fajr (Dawn) Prayer, made Sa`y (going between Safa and Marwah during Hajj and `Umrah) and had our hair cut. I would like to inform you that we paid the price of the Hady (a sacrificial animal offered by pilgrims) through Al-Rajhiy Company which is commissioned to distribute the meat of the Hady and Ud-hiyah (a sacrificial animal offered by non-pilgrims) to the poor.

Consequently, we entered the stage of major Tahallul (final removal of the ritual state for Hajj and `Umrah, after performing the final obligatory circumambulation of the Ka`bah for Hajj).

Seventhly: On the eleventh of Dhul-Hijjah we went to throw the three Jamrat; Al-Jamrah Al-Sugra (first or smallest pebble-throwing area), Al-Jamrah Al-Wusta (second or middle pebble-throwing area) and Al-Jamrah Al-Kubra (largest pebble-throwing area; Jamrat-ul-`Aqabah). My niece authorized me to throw the Jamarat on her behalf. Out of my keenness to protect their interest, I threw the Jamarat on their behalf before throwing the Jamarat for myself.

Eighthly: In the early morning of the twelfth of Dhul-Hijjah, we performed Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). This was done according to

a Fatwa my father had received from one of the Shaykhs, may Allah reward them with the best! Then, we offered the Fajr Prayer in the Sacred Mosque and left for Al-Abtuh .

Ninthly: Before noon of the twelfth of Dhul-Hijjah, we left Al-Abtuh to go to the Jamarat. We were exhausted and our women were left alone at Al-Abtuh. An hour and a half before noon, we threw the three Jamarat respectively; Al-Jamrah Al-Sugra, Al-Jamrah Al-Wusta and Al-Jamrah Al-Kubra (Jamrat-ul-`Aqabah). Then we went back to Al-Abtuh and left Makkah .

May Allah prolong your life! My question is as follows; After my return, I was told I have to offer a Fidyah (ransom) for the following reasons:

1- I threw the Jamarat for my authorizer before throwing for myself .

2- I, as well as others in my company who have to offer a Fidyah as well, performed Tawaf-ul-Wada` before throwing the Jamarat .

My dear father! I would be grateful if you, after knowing how my Muslim brothers and I performed the rituals of Hajj, could tell us what we should do and whether our Hajj is valid or not? I would like to inform you that this Hajj was the first for all of us with the exception of three people from among our Muslim brothers. Benefit us, may Allah benefit you!

A: Firstly: It is Sunnah (action following the example of the Prophet) for whoever does not have any weak people in their company to stay in Muzdalifah until they perform the Fajr Prayer, to supplicate to Allah and to praise Him until sunrise. Then they can go to Mina. However, as long as you left Muzdalifah after midnight, we hope that there is nothing wrong with doing so. Similarly, there is nothing wrong in staying and sleeping in Muzdalifah during the nights of Tashriq (11th, 12th and 13th of Dhul-Hijjah) when it was impossible for you to find a place for residence in Mina.

Secondly: It is obligatory upon the authorized person to throw the Jamarat for himself and then on behalf of his authorizer. The act of throwing the Jamarat should not be done except after noon on the days of Tashriq. Therefore, each of you has to offer a Fidyah for throwing the Jamarat before noon and for the fault of giving your authorizer preference over yourself regarding the throwing of the three Jamarat. It is worth mentioning that the Fidyah is a sheep meeting the same conditions of an Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered in Makkah and its meat distributed among the poor residing in the Haram (all areas within the Sacred Sanctuary of Makkah). As for those who cannot afford it, they have to observe Sawm (Fast) for ten days.

Thirdly: With regard to Tawaf-ul-Wada`, it is not performed except after finishing all the rituals of Hajj. Seeing as you performed Tawaf-ul-Wada` before throwing the Jamarat on the first day of Tashriq,

each of you has to offer a Fidyah like the Fidyah which is obligatory in the case of throwing the Jamarat, as explained above. As for those who cannot afford it, they have to observe Sawm for ten days.

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Fatwa no. (14606

Q 1: In the year of 1409 A.H., my mother and I performed Hajj with some of our relatives. My mother got very tired due to the massive crowding and thus she authorized me to throw the pebbles (at the pebble-throwing area during Hajj) on her behalf on the last two days of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). Is authorizing me in this regard permissible or not?

A 1: If your mother could not throw the pebbles on her own or feared for herself from the massive crowding and thus authorized you to throw it on her behalf, then there is nothing wrong with this .

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Q 2: A Muslim brother left Makkah on the Day of `Arafah (9th of Dhul-Hijjah), and after it was too hot during the daytime, he left `Arafah, going to Makkah, where he rented a flat for his family and they rested there until sunset. Is his Hajj invalid on account of his conduct?

A 2: If the person mentioned in the question stayed at `Arafah during the daytime and did not remain until sunset in `Arafah, so he should offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah), because staying in `Arafah until sunset is an obligation which he abandoned.

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He should make up for this by offering Dam meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) and slaughter it in Makkah and distribute the meat among the poor people in the Haram (all areas within the Sacred Sanctuary of Makkah). If he could not do this, he should fast for ten days. If his family members were also Muhrims (pilgrims in the ritual state for Hajj and `Umrah) and left with him, each of them should offer Fidyah (ransom) to be slaughtered in Makkah and distributed among the poor people in the Haram; otherwise, they should observe Sawm (Fast) as mentioned earlier.

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Q 3: Some pilgrims throw pebbles at the Jamarat (stone pillars at which pebbles are thrown during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah) with anything they have, including shoes and empty water glasses, and so on. Is their action invalid because of this, or are they excused for their ignorance? Please guide me. May Allah reward you with the best. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you.)

A: It is not permissible to throw shoes, glasses, and so on, at the Jamarat for this is not Mashru` (Islamically permissible). This contradicts the conduct of the Prophet (peace be upon him), who threw small pebbles that were just a little bigger than chickpeas at the Jamarat and he said: (Take your (Hajj) rituals from me.) These people are sinners for what they do, and anyone who sees them do this should advise them against that. However, their throwing pebbles at the Jamarat is not invalid, as long as they threw the prescribed pebbles.

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Fatwa no. (16009

Q: I am a 65-year-old woman and I performed my first Hajj with my relatives after I had reached menopause. Since I do not have a Mahram (spouse or unmarriageable relative) except a small child, I intended to perform Hajj with my male relatives and their wives and paid the expenses of my travel. I threw the pebbles (at the pebble-throwing area during Hajj) on the first and second days. On the Day of Nafr (departure from Mina, 12th or 13th of Dhul-Hijjah), I appointed one of my relatives to throw on my behalf. I performed another Hajj with my male cousin for he is my closest relative and with his mother and other women. He threw all the pebbles on my behalf on the first, second and third days.

Did I commit a sin for performing Hajj without a Mahram, bearing in mind that I was in the company of women during both Hajjs, and are my Hajjs valid? Do I have to offer a Fidyah (ransom) for appointing someone to throw on my behalf on the second day during my first Hajj and for appointing my male cousin to throw on my behalf during my second Hajj? Please give me a Fatwa, may Allah reward and safeguard you, Amen!

A: Firstly: It is known that one of the conditions of the validity of a woman's Hajj is the presence of a Mahram with her during Hajj. So for a woman who does not have a Mahram to perform Hajj with, the obligation of Hajj is waived in her case until she finds a Mahram. The woman who performs Hajj with a non-Mahram (not a spouse or an unmarriageable relative), her Hajj is valid but she has to offer Tawbah (repentance to Allah) because of her traveling without a Mahram, for such an act is a wrongdoing and a sin. This is according to the saying of the Prophet (peace be upon him): ﴾A woman should not travel except with a Dhu-Mahram (her husband or a man with whom she cannot marry at all according to the Islamic Jurisprudence)﴿ (Sahih [authentic] - agreed upon by Al-Bukhari and Muslim).

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Secondly: As for appointing another person to throw on one's behalf, it is obligatory upon the pilgrim to throw the pebbles themselves when they are able to do so. Whoever is unable to do so such as a sick person or an old or physically disabled woman, then it is permissible for them to appoint others to throw the pebbles on their behalf.

Thirdly: According to what is mentioned above, if you were unable to throw the pebbles at the time that you appointed someone else to do so on your behalf, then the appointing is valid and you do not have to do anything. But if you were able to throw the pebbles during your first and second Hajj, then you have to offer a Fidyah (ransom) that should be slaughtered in Makkah and that meets the same conditions for an Ud-hiyah (sacrificial animal offered by non-pilgrims). Its meat should be distributed among the poor there. This ruling is with regard to appointing another person to throw on your behalf during your first Hajj if you were able to do so. If you cannot afford a sacrificial animal, then you have to fast ten days. The same is also applied to appointing another person to throw on your behalf during your second Hajj whether you were able to do so or not.

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Fatwa no. (16669

Q2: One of my relatives performed Hajj last year. On throwing the Jamrat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah), he authorized another pilgrim to throw the Jamrat on his behalf, but that authorized person did not throw

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the Jamrat on the second and third days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). What is your opinion regarding this issue?

A: Islam basically prescribes that a pilgrim performs all the rituals of Hajj by themselves. It is not permissible for a pilgrim to authorize others to throw the Jamrat on his behalf unless he is not able to throw the Jamrat by himself. If the person referred to above authorized another person to throw the Jamrat on his behalf even though he was able to do so, this person is sinful and the obligatory act of throwing the Jamrat has not been fulfilled. If this person was not able to do so, it is permissible for him to authorize another person to throw the Jamrat on his behalf. Moreover, the person authorized to throw the Jamrat have to fulfill his commitment in the legally prescribed manner. Since this person did not fulfill his commitment, he is sinful and the authorizing person have to offer a sacrificial animal meeting the same conditions for Ud-hiyah (a sacrificial animal offered by non-pilgrims) to be slaughtered in Makkah and its meat is distributed among the poor people at the Haram (all areas within the Sacred Sanctuary of Makkah).

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Fatwa no. (16771)

Q: In 1414 A. H., my wife and I performed Hajj, and on the 12th of Dhul-Hijjah, my wife authorized me to throw the pebbles (at the stone pillars during Hajj) on her behalf. However, I could not fight my way through the huge crowd and so could not throw Al-Jamrah Al-Wusta (second or middle pebble-throwing area) and Al-Jamrah Al-Kubra (largest pebble-throwing area; Jamrat-ul-`Aqabah). I only managed to throw Al-Jamrah Al-Sugra (first or smallest pebble-throwing area). Afterwards, I returned to the tent as my companions would not wait for me. On my way to the tent, I met an Egyptian whom I do not know and I told him what had happened, so he offered to throw the pebbles at the Jamrat on behalf of me and my wife. What is the ruling on this throwing, and what should I and my wife do?

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A: The questioner should offer a Fidyah (ransom) in Makkah, which is slaughtering a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), or one-seventh of Badanah (a camel or a cow or an ox driven by pilgrims to be offered as sacrifice within the sacred precincts of Makkah) and should distribute its meat among the poor in Makkah. This is to make up for the throwing of pebbles which he and his wife abandoned. His wife should also offer a Fidyah. If they could not offer a Fidyah, they should fast for ten days.

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Fatwa no. (17587)

Q: In 1415 A. H., I traveled to perform Ifrad Hajj (performing Hajj only) for the first time in my life. On the first day of `Eid-ul-Adha (the Festival of the Sacrifice)-after leaving `Arafah and staying at night in Muzdalifah, I threw Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) and went to Haram (the Sacred Mosque in Makkah) and performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). After that, while I was in Makkah I authorized someone to stone the Jamrat (stone pillars at which pebbles are thrown during Hajj, Jamrat-ul-`Aqabah being the closest to Makkah) on my behalf because I was ill. Is there anything required from me? I am ignorant of the matters related to Hajj and the order of throwing pebbles (at the pebble-throwing area during Hajj). Kindly provide me with a Fatwa (legal opinion issued by a qualified Muslim scholar) and what should I do .

A: If the case is as you mentioned, there is nothing wrong if you authorized another pilgrim to throw the pebbles on your behalf.

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Fatwa no. 17962

Q 1: To avoid the crowds of people who gather at the Jamarat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah), I threw the pebbles (at the pebble-throwing area during Hajj) on the 11th and 12th of Dhul-Hijjah on behalf of my wife, though she is young and capable of doing this, as we hastened to leave Mina on the 12th of Dhul-Hijjah. As for Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah to Makkah), we threw the pebbles at it together. When I threw the pebbles on the 11th of Dhul-Hijjah, I found that there were crowds of people and had I brought my wife with me, she would not have been able to throw the pebbles by herself. But on the 12th of Dhul-Hijjah, we and all the passengers packed our belongings and got on the bus, which then stood far away from the Jamarat. My wife stayed in the bus along with the other women, and I went to throw the pebbles on behalf of myself and her, following the `Asr (Afternoon) Prayer. When I reached the Jamarat, I found no crowds, but it was too difficult to go back to the bus to bring my wife to throw the pebbles at the Jamarat by herself, so I threw them on my and her behalf and then returned to the bus. What is the ruling on this; should my wife or I do anything?

A: If the reality is as you mentioned, your wife should offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah),

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which is a sheep meeting the same conditions for an Ud-hiyah (sacrificial animal offered by non-pilgrims) that should be slaughtered in Makkah and distributed among the poor people of the Haram (all areas within the Sacred Sanctuary of Makkah). If she can not do this, she should fast for ten days, for there was no excuse that exempts her from throwing the pebbles directly at the Jamarat.

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Q 2: When we went to perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), we performed it on the roof of Al-Masjid Al-Haram (the Sacred Mosque in Makkah) because of the overcrowdedness around the Ka`bah. Having finished Tawaf-ul-Wada` of our Qiran Hajj (combining Hajj and `Umrah without a break in between), I asked my wife if she was pure (by means of performing Wudu` [ablution]) while performing Tawaf-ul-Wada`, but she did not remember whether she had performed Wudu' or not. Because the driver of the bus that would take us back to Al-Ta'if stipulated a specific period of time for our return, this prevented my wife from performing Tawaf-ul-Wada` again. Besides, we were very tired and our feet were badly wounded because of the long distance of Tawaf on the roof of Al-Masjid Al-Haram. Is it obligatory upon us to offer anything as a Fidyah (ransom) for doing so?

A 2: If your wife was ritually pure (by means of performing Wudu') in this situation but she doubted whether her Wudu' was broken or not, the basic ruling is that she is regarded as ritually pure and her Tawaf is valid. If she was not pure (by means of not performing Wudu') and doubted whether she performed Wudu' or not, the basic ruling is that she is regarded as not ritually pure and consequently her Tawaf is invalid. In this case, she should have performed Wudu' and performed Tawaf again. Since you traveled to Ta'if before performing Tawaf again, she has to offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) to be slaughtered in Makkah and the meat is to be distributed among the poor people as Tawaf-ul-Wada` is one of the obligatory acts of Hajj, which she did not perform as she performed it while she was not ritually pure.

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Fatwa no. (18064)

Q: One of my friends accepted six hundred Riyals from some pilgrims as payment for throwing the pebbles (at the pebble-throwing area during Hajj) on their behalf on the last two days of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). Unfortunately, he did not stone the pillars and now he is confused about his situation. Please give us a Fatwa (legal opinion issued by a qualified Muslim scholar) concerning this matter, may Allah reward you with the best !

A: It is obligatory upon each one of these pilgrims and upon your friend to offer a Fidyah (ransom) because he did not throw pebbles on their behalf .This Fidyah is to be a sheep that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) and should be slaughtered in Makkah and its meat should be distributed among the poor there. The basic principle is that it is obligatory upon the pilgrim to perform the rituals of Hajj on their own, and this includes throwing the pebbles (at the pebble-throwing area during Hajj). If they are unable to do so, then it is permissible for them to appoint another pilgrim to do so on their behalf. Your friend must return the money he took to its owners if he knows them. He also has to inform them about what happened so that they will offer a Fidyah (ransom) for themselves. If he does not know them, then he must use the money to buy a sacrificial animal for each one of the pilgrims. If the sacrifices cost more than the sum he took from them, he must provide the rest from his own money because he neglected to throw the pebbles on their behalf. The sacrificial animal may be one seventh of a camel or a cow or one sheep for every person. If he cannot afford this, he must fast ten days for each one of them.

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Fatwa no. (20154)

Q: I am a disabled person, and when I performed Hajj I authorized a person, in return for two hundred Riyals, to throw Jamrat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) on my behalf on the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). On the first of the Days of Tashriq, I performed Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) and then left by the end of the day after offering the Maghrib (Sunset) Prayer; am I to blame for this? Guide me, may Allah reward you with the best!

A: You did wrong when you did not spend the night in Mina, during the Days of Tashriq, and also when you neglected Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), as the Tawaf you performed on the first of the Days of Tashriq does not count, as you did it before completing the rituals of Hajj, i.e. throwing pebbles (at the pebble-throwing area during Hajj) and spending the night in Mina. All these are of the obligations of Hajj; so you should seek Tawbah (repentance to Allah) and Istighfar (seeking forgiveness from Allah). You also have to make up for the mistakes you made in your Hajj; you should slaughter two sheep meeting the same conditions for an Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah and distribute their meat among the poor people of the Haram (all areas within the Sacred Sanctuary of Makkah); if you can not do so, you should fast for ten days instead of each sheep.

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Fatwa no. 20443

Q 4: Is it permissible for a person who is unable to throw the pebbles (at the pebble-throwing area during Hajj) to appoint someone to do so on their behalf?

A: Whoever is unable to throw the pebbles because of being old or due to illness, it is permissible for them to appoint a trustworthy person from those who perform Hajj with them to throw pebbles on their behalf. This should be done after the person appointed throws the pebbles on behalf of themselves. This discharges the obligation on the person who is unable to throw the pebbles. This is based on the general meaning of Allah's Saying: ﴾Allâh does not want to place you in difficulty﴿ And: ﴾Allâh burdens not a person beyond his scope.﴿ Also, the woman for whom it is difficult to throw the pebbles because of being old, ill or pregnant or having children whom there is no one to take care of when she goes to throw the pebbles, it is permissible for her to appoint one of the trustworthy pilgrims to throw the pebbles on her behalf because of what is mentioned above.

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Fatwa no. (20901)

Q: I would be grateful if you could answer the following question:

I performed the rituals of the obligatory Hajj this year along with two unmarriageable women who were in the same Hajj group. On the second day of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), we heard of the crowding around the three Jamarat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) from those who had threw the Jamarat before us. I was afraid the women in my company would be harmed, so I insisted that they authorize me to throw the Jamarat on their behalf though they had no legal excuse that could prevent them from doing so. I objected to their going to stone lest they be harmed due to the crowds. So I made them agree to authorize me to perform this rite on their behalf. When I reached the place of throwing the pebbles (at the pebble-throwing area during Hajj), I found the crowd had greatly decreased. I regretted not bringing them along with me, but they were very far away from the Jamarat. Therefore, I stoned the Jamarat on their behalf; is this valid or not? Do I and they have to offer anything if such authorization is not valid? I would be grateful if you could answer my question as soon as possible!

A: If the case is as you mentioned, that the women in your group were able to stone the Jamarat on their own, but you insisted that they authorize you to do so for fear of overcrowding and there was no

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crowd, it is obligatory upon each of these women to offer a Fidyah (ransom) by slaughtering a sheep in Makkah meeting the conditions of Ud-hiyah (a sacrificial animal offered by non-pilgrims) whose meat is distributed among the poor around the Haram (all areas within the Sacred Precincts of Makkah). As for those who cannot afford it, they must observe Sawm (Fast) for ten days.

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The First question of Fatwa no. (17168)

Q 1: What is the ruling on people who performed Hajj, and when it was the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) they wanted to hasten and hence they threw the pebbles at the three Jamarat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) on the first and second of the Days of Tashriq. Then they went to Makkah before the sunset on the 12th of Dhul-Hijjah and spent the night there and did not throw pebbles on the 13th of Dhul-Hijjah; should they offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) or not?

A 1: Anyone who throws three Jamarat on the 12th of Dhul-Hijjah and was in a hurry, should leave Mina before sunset and does not have to throw pebbles on the 13th of Dhul-Hijjah, whether they stayed in Makkah or elsewhere.

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Fatwa no. 14630

Q: Allah (Exalted be He) blessed me, my wife, and our son and daughter with the chance of performing Hajj this year. We performed all the rituals of Hajj except for Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). We thought that it is not an obligatory part of Hajj and it is just Sunnah (supererogatory act of worship following the example of the Prophet). After we reached the place of our residence and reviewed some books on Hajj, we discovered that Tawaf-ul-Wada` is an obligatory part of Hajj. Moreover, the only thing that makes up for it is Dam (sacrificial animal offered as an atonement) or fasting three days during the Hajj and seven days after one's return to homeland. The Dam should be offered in Makkah during the days of Hajj.

The question is: What should we do to make up for this missed obligatory act of Hajj so that our Hajj becomes perfect, bearing in mind that we performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) on the twelfth day, threw the pebbles and then left Makkah in the morning of the thirteenth day? If we should fast, what do we have to do with regard to the three days that should have been fasted during Hajj?

A: It is obligatory for each of you to offer a Fidyah (ransom, i.e., sacrificial animal) for omitting Tawaf-ul-Wada` to make up for this ritual. The Fidyah is a sheep meeting the same conditions of Ud-hiyah (sacrificial animal offered by non-pilgrims). It is to be slaughtered in in Makkah and its meat distributed among the poor of the Haram, even if the slaughtering is not on the days of Hajj. If any of you cannot afford a sheep, they have to fast ten days. If your wife was menstruating during the time of leaving Makkah, she does not have to offer a sacrifice.

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Fatwa no. (15224)

Q: I performed Hajj last year, 1412 A.H. On the second day of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), I performed Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) after the `Asr (Afternoon) Prayer; but I spent the night in Makkah Al-Mukarramah, and traveled to Al-Ta'if the following morning. Guide me whether Tawaf-ul-Wada`, which my family and I performed, is sufficient or should we repeat it or should we offer a Kaffarah (expiation)? Guide me, may Allah reward you with the best!

A: Anyone who performs Tawaf-ul-Wada` and stays in Makkah after it for a short period of time does not have to repeat it. However, if the person stays after Tawaf-ul-Wada`a for a long period, they should repeat it. As you performed Tawaf-ul-Wada` after the `Asr Prayer and traveled on the following morning and did not repeat Tawaf-ul-Wada`, then each one of you should offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) meeting the same conditions for an Ud-hiyah (sacrificial animal offered by non-pilgrims) and you should slaughter it in Makkah and distribute the meat among the poor people of the Haram (all areas within the Sacred Sanctuary of Makkah). However, if there was a menstruating woman or a woman in her postpartum period among you, she does not have to perform Tawaf-ul-Wada`.

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Fatwa no. 15107

Q: I performed Hajj in 1411 A.H.

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Having performed all the rituals of Hajj, I tried, on the 13th of Dhul-Hijjah, to perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), but I got a severe disease and could not perform it. I left Makkah on the same day. I hope Your Eminence could give me a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. Is my Hajj incomplete and should I offer a Kaffarah (expiation) or what should I do? Guide me, may Allah reward you with the best and safeguard you.

A: If the reality is as you mentioned and you left Makkah and did not perform Tawaf-ul-Wada`, you should slaughter a sacrificial animal in Makkah and distribute the meat among the poor people of the Haram (all areas within the Sacred Sanctuary of Makkah). If you can not do this, you should fast for ten days.

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The first question of Fatwa no. 15259

Q1: Allah (Exalted be He) blessed me and I offered Hajj this year. I traveled with a group of pilgrims by private car and we agreed that we would return by the same car. By the grace of Allah, we managed to perform all the rituals of Hajj. We offered Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) after midnight but I stayed in Al-Haram (the Sacred Mosque in Makkah) till 2 a.m. on the same day. When I went back to the car, I found that they had left and thus I had to return to Al-Masjid Al-Haram.

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I stayed there till 10 a.m. then I traveled but without performing any Tawaf (circumambulation of the Ka`bah) or Salah (Prayer). Did I commit a sin and do I have to do anything? May Allah reward you with the best.

A: It was better for you to repeat Tawaf-ul-Wada` for there was a long time between Tawaf-ul-Wada` that you performed and your departure. Since you did not do so, we hope that Tawaf-ul-Wada` that you performed serves as sufficient and that you do not have to offer a sacrifice. As for the Salah you did not perform and if you mean by it Fajr (Dawn) Prayer, then you have to make up for it, in the case that you have not already done so, and to do Tawbah (repentance to Allah) because of this act.

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Fatwa no. 17412

Q: Allah (Glorified and Exalted be He) blessed me and I offered Hajj in 1414 A.H. I properly performed all the rituals of Hajj by the grace of Allah (Exalted be He) and with the help of the scholars who were present in the places of performing the rituals. On my last day in Makkah Al-Mukarramah, I visited some of the Egyptian pilgrims who are from my town. Because I had an appointment to travel with my friends, I could not perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah).

A: If the reality is as you mentioned, then you have to offer a Kaffarah (expiation) for omitting Tawaf-

ul-Wada`. The Kaffarah is a sheep that has to be slaughtered in Makkah and it should meet the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims). If you cannot afford this, then you have to fast for ten days.

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The second question of Fatwa no. 17128

Q2: I went with my wife to perform Hajj. We were accompanied by a group of people while traveling to and from Makkah. I was not responsible for the car carrying all of us or for making a move. The group was in a hurry and I could not make my wife perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) for two reasons:

1- She was exhausted because of performing the rituals of Hajj and the residence was not comfortable.

2- The group was in a hurry and they asked us to make a move and I did not have a place of residence there or any means of transportation but theirs. Besides, I paid all the costs for them in advance.

That is why I decided to take my wife the following Ramadan to perform `Umrah (lesser pilgrimage) and asked her to perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) after performing all the rituals to make up for the one she omitted in our Hajj. Does this discharge the obligation?

A: Your wife has to offer a sacrifice for omitting Tawaf-ul-Wada`. This should be a sacrificial animal meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) that is to be slaughtered in Makkah and its meat is to be distributed among the poor. Also, she has to do Tawbah (repentance to Allah)

and Istighfar (seeking forgiveness from Allah). Doing Tawaf-ul-Wada` in her `Umrah with the intention of making up for the one she omitted in her past Hajj does not count for the past Tawaf. That is because Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) has become due in her case for she traveled to her home before performing the Wajib (obligatory) Tawaf.

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Fatwa no. 21293

Q: We are from the town of Hadda' which is 25 kilometers away from Makkah Al-Mukarramah. When performing Hajj, should we perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), bearing in mind that the majority of us are employees and work in Makkah al-Mukarramah and that some of us come to Makkah most of the time? We hope that Your Eminence will give us a Fatwa. May Allah bless your knowledge, make others benefit through you, and safeguard and protect you.

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A: Tawaf-ul-Wada` is obligatory for each pilgrim who wants to go from Makkah to Hadda' or to any other place after performing Hajj. That is because the Prophet (peace be upon him) said: (No one should leave until the last thing he has done is to circumambulate Al-Bayt (the House: another name for the Ka`bah).) This Hadith is general in meaning.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 15717

Q: Last year, my wife performed Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between). She performed all the rituals of Hajj except Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), because she got her menses. However, my father took her to Al-Masjid Al-Haram (the Sacred Mosque in Makkah) to see the the Sanctified Ka`bah. What is the ruling on this? Please guide us. May Allah reward you with the best.

A: Tawaf-ul-Wada` is waived for a menstruating woman; accordingly, your wife does not have to do anything. It is authentically reported on the authority of Ibn `Abbas (may Allah be pleased with him and his father) that he said: (The people were ordered that the last thing they should do is to circumambulate the Ka`bah (Tawaf-ul-Wada`), but an exception was made for menstruating women.) It is reported on the authority of `Aishah (may Allah be pleased with her) that she said: ( Safiyyah bint Huyay got her menses after she performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). I mentioned that to the Messenger of Allah (peace be upon him) and he said, 'Will she detain us (i.e. prevent us from leaving)?' I said, 'O Messenger of Allah, she performed Tawaf-ul-Ifadah, circumambulated the House, and then got her menses after it.' He (peace be upon him) said, 'Then let her set out.')

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Fatwa no. 16618

Q: My wife, my stepmother and I performed Hajj in 1412 A.H. and we performed its rituals with ease. Since my stepmother was suffering from a cardiac disease, we could not perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). Also, it was because we agreed with a taxi driver to take us and there were other pilgrims with us and we did not want to delay them. I asked a shaykh of the Haram (the Sacred Mosque in Makkah) about that and he replied that we have to pay Fidyah (ransom), which is offering a slaughtered animal for each one of us. However, I could not do so due to being unable to afford even our living costs. It is worth mentioning that my stepmother died a year after her Hajj, which she was performing on behalf of her mother. Please advise me of what I should do, considering that I am poor and indebted with about sixty thousand riyals.

A: Tawaf-ul-Wada` is an obligatory part of Hajj and it should be performed after finishing the rituals of Hajj and when you are about to travel to your home. Whoever travels to their home without performing Tawaf-ul-Wada` have to pay a Fidyah, which is slaughtering a ram or offering one-seventh of a Badanah (a camel or a cow or an ox driven by pilgrims to be offered as sacrifice within the sacred precincts of Makkah) or one-seventh of a cow. It should be slaughtered in Makkah and its meat should be distributed among the poor therein. Whoever cannot afford such an animal must observe Sawm (Fast) for ten days, whether they are consecutive or separate. As for the woman who died,

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if she left an estate, then the price of the sacrificial animal should be taken from that estate and an animal should be slaughtered on her behalf in Makkah. If she did not have an estate, then it is permissible for any of her relatives or others to offer a slaughtered animal or observe Sawm on her behalf. It is even permissible if two people or more share in the price of the slaughtered animal or in the Sawm. Besides, Allah (Glorified be He) will grant them great reward. This is according to the saying of the Prophet (peace be upon him): ﴾Whoever dies having (some days of obligatory) Sawm, his Waliy should make up for them on his behalf.﴿ (Agreed upon by Al-Bukhari and Muslim) The Waliy stated in the Hadith means one's relative.

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Fatwa no. (18586)

Q 6: If a person enters Makkah while not being a pilgrim who is performing Hajj or `Umrah (lesser pilgrimage), does he have to offer Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) when leaving Makkah? Also, does the person who performs `Umrah have to offer Tawaf-ul-Wada` if he stays in Makkah for one or two days or the like? Is there any Tawaf (circumambulation of the Ka`bah) called Tawaf-ul-Wada` that was authentically reported from the Prophet (peace be upon him)? Or, may any Tawaf serve as Tawaf-ul-Wada` if the person, after performing it, leaves Makkah ? Please give us a Fatwa. May Allah reward you and never deprive you of entering the Jannah (Paradise), Amen!

A 6: Tawaf-ul-Wada` is obligatory upon the pilgrim who performs Hajj and wants to leave Makkah after performing Hajj. This is according to the Hadith of Ibn Abbas (may Allah be pleased with him and his father) where he said: (The people were commanded that the last thing they do should be to circumambulate the Al-Bayt (the House: another name for the Ka`bah; meaning Tawaf-al-Wada`), but an exception was made for menstruating women.) (Agreed upon by Al-Bukhari and Muslim). A woman who is in her postpartum period also falls under the same ruling as a menstruating woman. Non-pilgrims do not have to offer Tawaf-ul-Wada` according to

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the correct scholarly opinion. That is because the Prophet (peace be upon him) did not command those who were performing `Umrah to perform Tawaf-ul-Wada`. Tawaf-ul-Wada`, after performing Hajj, must be accompanied by intention because it is `Ibadah (worship). Besides, the Prophet (peace be upon him) said: (The reward of deeds depends upon the intentions and every person will receive the reward according to what he has intended.) And Allah knows best!

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The second question of Fatwa no. (19604)

Q 2: Is it permissible to buy some things after performing Tawaf-ul-Wada`; is there is a sin on the person who does so?

A: Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) should be the last ritual of Hajj the pilgrim does, and after which they should leave Makkah. But if the pilgrim stays for a short period to wait for companions, carry baggage or buy some needs, there is nothing wrong with this.

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Fatwa no. 20810

Q 1: A pilgrim performed Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) on the 12th of Dhul-Hijjah, then went to Mina to throw the pebbles at the Jamarat (stone pillars marking the pebble-throwing areas);

is his Tawaf valid as he circumambulated the Ka`bah before throwing the pebbles? What should this man do, bearing in mind that he is from Jeddah?

A: If anyone performs Tawaf-ul-Wada` before throwing the pebbles (at the pebble-throwing areas during Hajj), this does not count, because Tawaf-ul-Wada` should be the last ritual of Hajj. The pilgrim in question traveled back before repeating Tawaf-ul-Wada` after throwing the pebbles at the Jamarat, therefore he should slaughter a sacrificial animal in Makkah and distribute its meat among the poor of the Haram (the Sacred Mosque in Makkah); he should eat nothing of its meat. The sacrificial animal should meet the same conditions of Ud-hiyah (sacrificial animal offered by non-pilgrims). If he cannot do this, he should observe Sawm (fast) for ten days.

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Q 2: Two young men accompanied by a number of women and children stoned the Jamrat (stone pillars marking the pebble-throwing area, Jamrat-ul-`Aqabah being the closest to Makkah) on the twelfth of Dhul-Hijjah two hours before noon. Then they went to Makkah Al-Mukarramah and performed Tawaf-ul-Wada` (circumambulation of the Ka`bah upon departing from Makkah) at the due time of Zhuhr (Noon) Prayer. When asked why they had stoned the Jamarat before noon, they replied that the Saudi Scholars Committee had extended the time of stoning the Jamarat, particularly for women and the weak because of accidents. What is your opinion on their stoning the Jamarat before noon? If it is invalid, what do they have to do?

A 2: Stoning the Jamarat on the eleventh of Dhul-Hijjah and on the following days does not fulfill the purpose unless it is done after noon. This is because the Prophet (peace be upon him) stoned the Jamarat in the afternoon on these days and then said: ﴾Perform the rites of Hajj as you have seen me doing them.﴿ This is the juristic ruling given by the Saudi scholars. They have not issued any other ruling on this point. Because you stoned the Jamarat before noon, you must offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) meeting the same conditions for Ud-hiyah (a sacrificial animal offered by non-pilgrims). If you cannot afford it, you have to observe Sawm (Fast) for ten days.

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Q3: There is a person who does not know anything about Hajj, even its pillars

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and its obligatory rites. To this day, when performing Hajj he omits Sa`y. What does he have to do?

A 3: Whoever omits Sa`y (going between Safa and Marwah during Hajj and `Umrah) must return to Makkah and complete seven rounds of Tawaf (circumambulation of the Ka`bah) with the intention of making up for the missed Sa`y. Secondly, they have to perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). If the person has had sexual intercourse with their spouses during such a period, they must slaughter a sheep in Makkah which meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims). Also, its meat should be distributed among the poor living in the Haram (all areas within the Sacred Sanctuary of Makkah).

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Q 4: On the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals), a group of Mutamatti`s (pilgrims performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) stoned the Jamrah (stone pillar marking the pebble-throwing area) and shaved their heads. As for the Hady (sacrificial animal offered by pilgrims), they appointed one of their friends in Makkah who gave them his word that he would slaughter on their behalf early on the Day of Nahr. Then they made Tahallul (removal of the ritual state for Hajj and `Umrah) after stoning and shaving, as they were certain that their friend fulfilled his promise. However, that evening, their friend apologized for delaying the slaughtering on their behalf until Maghrib (Sunset) Prayer because he got tired after slaughtering several sacrificial animals. The question is: Does delaying the slaughtering affect the validity of their Tahallul or not?

A 4: There is nothing wrong with shaving one's head after stoning the pillars. Even if this person had not slaughtered the Hady, there is no blame on this group of pilgrims.

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 21041

Q 1: My wife and I visited Makkah for approximately two days during which we performed `Umrah.

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During Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) before leaving Makkah, my wife got her menses, but she performed Tawaf-ul-Wada` in ignorance. What is the ruling on this? May Allah reward you with the best.

A: First, according to the correct scholarly opinion, Tawaf-ul-Wada` is not obligatory in `Umrah; this is specific to Hajj. The Prophet (peace be upon him) ordered the pilgrims performing Hajj to make Tawaf-ul-Wada`, but it was not reported that he (peace be upon him) ordered the pilgrims performing `Umrah to do so.

Second, a menstruating woman does not have to perform Tawaf-ul-Wada` during Hajj, as a menstruating woman is excused from this ritual. What your wife did was out of ignorance and she will be excused In sha'a-Allah (If Allah wills).

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The fifth question of Fatwa no. (21294)

Q 5: Before sunset of the twelfth of Dhul-Hijjah, we left Mina in a hurry. The organizer of the Hajj journey had rented a hall for wedding parties in a place called Al-Shara'i, no. 2 which we thought was outside the borders of the Haram (all areas within the Sacred Sanctuary of Makkah). The pilgrims spent the night there. After the Fajr (Dawn) Prayer, the pilgrims were transported in buses to the Haram (the Sacred Mosque in Makkah) to perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah) by some and to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) by others. Some knowledgeable persons told them they had to offer (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) a Fidyah (ransom) for leaving the borders of the Haram before performing Tawaf-ul-Ifadah or Tawaf-ul-Wada`(circumambulation of the Ka`bah on leaving Makkah); is it obligatory upon a pilgrim who left the borders of the Haram without performing Tawaf-ul-Ifadah

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despite knowing it, to offer a sacrificial animal? As it is generally understood from the statement of the Fuqaha' (Muslim jurists) reading, "If a pilgrim returns home without performing Tawaf-ul-Wada`, he has to return to Makkah even if his homeland was Damascus or Basra". The Fuqaha' do not say that such a pilgrim is required to offer a sacrificial animal for not performing Tawaf. Is this correct? Please give us the ruling on this question. May Allah reward you with the best!

A 5: Tawaf-ul-Wada` is performed on leaving Makkah after performing the rituals of Hajj. It is permissible for a pilgrim, before performing such Tawaf, to go to any place in the vicinity of Makkah as he has not intended departure or travel. If a pilgrim goes to any place that is far from Makkah, it is obligatory upon him to offer a sacrificial animal for having left Makkah before performing Tawaf-ul-Wada`. It is worth mentioning that returning to Makkah to perform such Tawaf does not discharge the obligation.

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The first question of Fatwa no. (21717)

Q 1: Five years ago, I performed Hajj and during Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), I had a stomachache and diarrhea, so my Wudu' (ablution) was invalidated many times. I was performing Tawaf-ul-Wada` on the second floor due to the large crowds, and as water was available on the second floor, I would perform Wudu' every time my Wudu' got invalidated and continue my Tawaf-ul-Wada` from where I stopped; I did so according to my knowledge. However, I heard that Wudu' is Wajib (obligatory)

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in Tawaf; was my action right and valid or not?

A 1: If the case is as you mentioned, your Tawaf-ul-Wada` is invalid and you should offer a Fidyah (ransom), which is to slaughter a sheep meeting the same conditions for an Ud-hiyah (sacrificial animal offered by non-pilgrims), in Makkah and distribute the meat among the poor people. If you can not do this, you should fast for ten days. This is because when the Wudu' of a person performing Tawaf gets invalidated during Tawaf, he should perform Wudu' again and start the Tawaf from the beginning and not continue it.

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`Umrah

The first question of Fatwa no. (19307)

Q 1: Is it true that the people of Makkah Al-Mukarramah do not have to offer `Umrah (lesser pilgrimage), and that and that their circumambulation of the Ka`bah is considered `Umrah, and that they do not have to enter Ihram (ritual state for Hajj or `Umrah)? Where is the Miqat (site for entering the ritual state for Hajj or `Umrah) of the people of Makkah when they intend to perform `Umrah?

A 1: `Umrah is obligatory upon every Muslim at least once in lifetime, just like Hajj, including the people of Makkah and other Muslims. Allah set it as a general ruling when He (Exalted be He) says: ﴾And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh.﴿

This ruling is also supported by the Hadith reported on the authority of `Aishah (may Allah be pleased with her) that she said: ﴾O Messenger of Allah! Is Jihad (fighting/striving in the Cause of Allah) incumbent on women?" He replied: "Yes, Jihad which does not include fighting is incumbent on them. It is the Hajj and the `Umrah.﴿ (Related by Ahmad in his "Musnad (Hadith compilation), and Ibn Majah in his Sunan (Hadith compilations classified by jurisprudential themes) through authentic Isnad [chain of narrators]). It was authentically reported on the authority of `Umar that the Prophet (peace be upon him) answered Gabriel when he asked him about Islam: ﴾Islam is to bear witness that there is no deity but Allah and that Muhammad is the Messenger of Allah; to establish Salah (Prayer); to pay the Zakah (obligatory charity); to perform Hajj and `Umrah; to do Janabah Ghusl (full ritual bath to cleanse of sexual discharge) and to do Wudu` (ablution) perfectly; and to fast Ramadan.﴿ (Related by Ibn Khuzaymah and Al- Darqutny, and Al- Darqutny said: "It is reported through authentic Isnad.") If the Hajj and `Umrah have been proven to be obligatory upon women, they should be obligatory on men first. Thus, we come to know that `Umrah is obligatory upon every

Mukallaf (person meeting the conditions to be held legally accountable for their actions), male or female, at least once in a lifetime, just like Hajj, for whoever is able to perform it. Accordingly, the people of Makkah should perform `Umrah at least once during their lifetime, just like all other Muslims. They should enter Ihram from the nearest place to Al-Hil (all areas outside the Sacred Sanctuary of Makkah), i.e., outside the boundaries of the Haram (all areas within the Sacred Sanctuary of Makkah).

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The third question of Fatwa no. (16730

Q 3: My parents are dead and I perform `Umrah (lesser pilgrimage) on their behalf in Ramadan; yet, some people say it is preferable to give in Sadaqah (voluntary charity) on their behalf; which is better?

A 3: It is Mustahab (desirable) to give in Sadaqah and perform Hajj or `Umrah on behalf of the parents, based on the evidence reported from the Prophet (peace be upon him) in this concern. He (peace be upon him) said: (When a son of Adam dies, their acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for them (for the deceased).) If there is adversity, it is better to give in Sadaqah than to perform voluntary Hajj and `Umrah.

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Fatwa no. (15134)

Q: Is it permissible for my father to perform `Umrah (lesser pilgrimage) with money that he borrowed from a bank ?

A: It is obligatory upon whoever wants to perform Hajj or `Umrah for themselves or on behalf of others to perform Hajj or `Umrah with lawful money as Allah (Glorified and Exalted be He) only accepts acts of worship performed with money obtained by lawful means.

As for borrowing money from banks and others with an interest, it is not permissible at all as it is a practice of Riba (usury/interest). The Prophet (peace be upon him) cursed the one who gives Riba, the one who takes Riba, the one who writes down a usurious transaction and those who witness the transaction, and he (peace be upon him) said: ﴾They all are equal in sin.﴿ The Ill-gotten money is a reason for Allah to reject supplications and not accept acts of worship. If this money is borrowed with no interest, there is nothing wrong with performing Hajj or `Umrah with it.

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Fatwa no. (14417)

Q: Is it permissible for a woman to perform Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) while her husband or her Mahram (spouse or unmarriageable relative) does not accompany her in Tawaf and Sa`y, but awaits her in the Haram (the Sacred Mosque in Makkah), until she finishes her `Umrah (lesser pilgrimage)?

A: The presence of a Mahram is not a condition for the validity of a woman's Tawaf for `Umrah or Hajj; rather, it is a condition that the woman has a Mahram with her when traveling for `Umrah or elsewhere.

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The second question of Fatwa no. (16026)

Q2: If a person performs `Umrah (lesser pilgrimage) on a Friday of any month and wants to go to another place outside Makkah, but two or three days later the person returns to Makkah and wants to perform another `Umrah, is it permissible for them to perform a second `Umrah without wearing Ihram (garment worn during the ritual state for Hajj and `Umrah)?

A 2: Whoever wishes to perform `Umrah must assume the state of Ihram (the ritual state for Hajj or `Umrah) from the Miqat (site for entering into the ritual state for Hajj or `Umrah) they enter into Makkah from. It is not permissible for a Muslim to pass the Miqat without assuming the state of Ihram as the Prophet (peace be upon him) set these Miqats so that those who intend to perform Hajj or `Umrah assume the state of Ihram from these Miqats; whether it is for the first `Umrah, the second, or more. As for one staying at a place within the Miqats, they can assume the state of Ihram from the place where they declare their intention to perform `Umrah. However, if they are staying in Makkah, they must go to Al-Hil (all areas outside the Sacred Precincts of Makkah) to assume the state of Ihram for `Umrah as done by `A'ishah (may Allah be pleased with her) when the Prophet (peace be upon him) ordered her to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The third question of Fatwa no. (19604)

Q3: What is the ruling on a person who performs `Umrah (lesser pilgrimage) about five times and assumes the state of Ihram (ritual state for Hajj or `Umrah) for each `Umrah from Tan`im?

A 3: Performing `Umrah repeatedly be a person visiting Makkah for a short period of time was not the practice of the Prophet (peace be upon him) or his Companions (may Allah be pleased with them). If this practice had been the best, they would have hastened to do it. It is Islamically prescribed for a person visiting Makkah and having finished their rituals to do much of Tawaf (circumambulation of the Ka`bah), recitation of the Qur'an, Salah (Prayer), Sadaqah (voluntary charity) and other acts of worships. Also, it is permissible for them to perform `Umrah for themselves or for others whom they can perform `Umrah on their behalf such as the dead and those who are not able to do so because of being old-aged or chronically ill as long as this will incur no hardship for them or for other people during the time when it is very crowded. This is because the Prophet (peace be upon him) said: ((The performance of) `Umrah is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise.) It was also authentically reported that the Prophet (peace be upon him) ordered `A'ishah (may Allah be pleased with her) to perform `Umrah from Tan`im after she had finished the state of Ihram for Hajj and `Umrah when she asked his permission to do so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (18007)

Q: I performed `Umrah (lesser pilgrimage) on the twenty-seventh of Ramadan and after

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I finished Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah), I offered the rest of the Tarawih (special supererogatory night Prayer in Ramadan) with the Muslim congregation. However, I fainted due to stress excessive crowds. After that, I left the Haram (all areas within the Sacred Sanctuary of Makkah), and forgot to shave or shorten my hair. What should I do now?

A: If you forgot to shave your hair after finishing `Umrah, you should, when you remember, put on Ihram (clothing worn during the ritual state for Hajj and `Umrah) once again, then shave or shorten your hair. If you had sexual intercourse with your wife before you shaved, you have to offer a Fidyah (ransom), i.e. slaughter a sheep that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in the Haram and distribute the meat among the poor of the Haram. If you could not do this, you should fast for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. (19759)

Q 1: I would like to tell Your Eminence that I intended to perform `Umrah (lesser pilgrimage) and after I finished the seven rounds of Tawaf (circumambulation of the Ka`bah) between Safa and Marwah, I did not shorten my hair out of negligence and laziness, but not out of ignorance. Then I removed Ihram (clothing worn during the ritual state for Hajj and `Umrah), and put on my usual clothes and traveled to my country. Am I to blame for what I did? Please guide me. May Allah reward you with the best!

A 1: Shaving or shortening the hair is one of the obligations of `Umrah that should not be abandoned. You have to put on your Ihram again and then shave or shorten your hair, for

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you are not absolved of this obligation. Nevertheless, you should offer Fidyah (ransom) for having worn Makhit (clothes sewn to fit body limbs) on purpose, and this is done by slaughtering a sheep in Makkah, and distributing its meat among the poor of the Haram (all areas within the Sacred Sanctuary of Makkah), or feeding six poor persons in the Haram; for each person you should give one kilo and a half of the staple food of the place, or you can fast for three days anywhere.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (20202)

Q: I performed `Umrah (lesser pilgrimage) during last Ramadan, 1417 A.H., and I forgot to shave or shorten my hair. After I finished Ihram (ritual state for Hajj or `Umrah), I went from Makkah to Al-Ta'if. On the second night, I wanted to perform another `Umrah, but some people told me that this is not permissible, so I entered into Ihram with the intention of performing `Umrah on behalf of a friend of mine. Now, after a year has passed, I send you this message to know the ruling on my first `Umrah, taking into consideration that I am a married person.

A: Your `Umrah is valid, and you have to remove your usual clothes and put on the clothes of Ihram (clothing worn during the ritual state for Hajj and `Umrah) and then shave or shorten your hair with the intention of performing this for the first `Umrah. Besides, you have to offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) if you had sexual intercourse with your wife before fulfilling the obligation of shortening the hair. The Dam you should offer is slaughtering a sheep that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), to be slaughtered in Makkah Al-Mukarramah and its meat to be distributed among the poor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (17229)

Q: I, as well as my father, mother and brother, performed `Umrah (lesser pilgrimage) during Ramadan about fourteen years ago. When we made Tawaf (circumambulation of the Ka`bah) , and made three rounds, my brother said we had completed Tawaf (circumambulation of the Ka`bah), but my father and I said there were still four rounds left; after which, we returned home. It is worth mentioning that we had made only three rounds of Tawaf around the Ka`bah and completed the rites of `Umrah by drinking from Zamzam and making Sa`y (going between Safa and Marwah during Hajj and `Umrah). We then returned home. We would be grateful if you would give us the ruling on such practice. Should we offer Fidyah (ransom) or anything else in this respect? It is worth mentioning that both my father and my mother are dead, and my brother and I are still alive. Is the `Umrah we performed valid or incomplete? We would be grateful if you could show us what we need to do and what is incumbent upon my deceased parents. Do we have to perform this `Umrah again for which we assumed the state of Ihram (the ritual state for Hajj or `Umrah) only once, or must each of us return and assume the state of Ihram again? I would like to inform you that we live far away from the Haram (the Sacred Mosque in Makkah) and are busy all the time. If it is obligatory upon us to offer Fidyah, is it permissible for us to give it to Al-Rajihiy Bank located in Sarat `Ubaydah to deliver it to the Islamic Bank to offer the Fidyah on our behalf as is the case with the Fidyah offered during Hajj; or do we have to go to the Haram and slaughter the Fidyah? Give us the ruling on this question in detail, may Allah reward you with the best!

A: As for you and your brother, you must put on Ihram (clothing worn during the ritual state for Hajj and `Umrah) again and complete

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the rites of the previous `Umrah by performing Tawaf around the Ka`bah, making Sa`y and having your hair shaved or cut short. Each of you has to offer a sacrificial animal meeting the same conditions for Ud-Hiyah (a sacrificial animal offered by non-pilgrims) if you have had sexual intercourse during the period of time mentioned. Also, you have to assume the state of Ihram for a new `Umrah from the Miqat (site for entering the ceremonial state for Hajj or `Umrah) where you assumed the state of Ihram for the first `Umrah in case you have had sexual intercourse, as the first `Umrah has been rendered invalid and it is necessary to complete it and make up for it. As for your deceased parents, there is no sin on them. Whoever performs Hajj or `Umrah on their behalf will be greatly rewarded by In sha'a-Allah (if Allah wills).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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The first question of Fatwa no. 18708

Q 1: My aunt is about fifty or sixty years old and she enjoys good health. In 1412 A.H., she performed `Umrah (lesser pilgrimage), and during the Tawaf (circumambulation of the Ka`bah), she lost her Mahram (spouse or unmarriageable relative) and sat on the ground. Then, a kind man came and asked her what was wrong with her. She told him the story and he helped her complete the Tawaf, but she did not perform Sa`y (going between Safa and Marwah during Hajj and `Umrah). Then, in 1415 A.H., she performed another `Umrah. Is she to blame for what she did?

A: If what you mentioned is true, the Ihram (ritual state for Hajj or `Umrah) of this woman in the second `Umrah is not valid, as she had already been in Ihram since the first `Umrah. So, her Sa`y

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and shortening of hair in the second `Umrah is complementary to the first `Umrah and her Tawaf in the second `Umrah would be counted as Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah). She does not have to do anything else, provided that she did not have sexual intercourse between the Ihrams of the two `Umrahs. If she had sexual intercourse between the two `Umrahs, the first `Umrah is invalid and the second `Umrah will be complementary to the first invalid `Umrah. She had to enter Ihram from the Miqat (site for entering the ritual state for Hajj or `Umrah) where she entered Iharm for the first `Umrah, to make up for the first `Umrah that was invalidated by having sexual intercourse. She has to slaughter a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah, and distribute the meat among the poor, as a Fidyah (ransom) for having sexual intercourse in the state of Ihram. She should also repent to Allah (Exalted be He) for what she did.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. (21687)

Q: Five years ago, my young son and I performed `Umrah (lesser pilgrimage). It was very crowded as this was on the twenty-sixth of Ramadan. We circumambulated around Al-Bayt (the House: another name for the Ka`bah) but could not perform Sa`y (going between Safa and Marwah during Hajj and `Umrah), so we returned to Jazan. After `Eid-ul-Fitr (the Festival of Breaking the Fast), I returned alone and made up for this `Umrah. Kindly keep in mind that I had sexual intercourse with my wife after I returned from the first `Umrah. What should my son and I do?

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A: First: Your son, who did not complete the `Umrah, should put on the Ihram (clothing worn during the ritual state for Hajj and `Umrah) once again and return quickly to Makkah to complete his `Umrah by performing Sa`y and shortening his hair.

Second: You should return to Makkah and enter into Ihram (ritual state for Hajj or `Umrah) once again from the Miqat (site for entering the ritual state for Hajj or `Umrah) where you performed your first `Umrah which you invalidated by having sexual intercourse with your wife. You should perform a complete `Umrah to make up for your first invalid `Umrah.

You should slaughter a sheep that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) and distribute the meat among the poor people of the Haram (all areas within the Sacred Sanctuary of Makkah). If you could not do this, you should fast for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (21749)

Q: A woman performed `Umrah (lesser pilgrimage) but did not complete it because she feared for her pregnancy. As she did not know what she should do, she did not perform another `Umrah. Many years later, she performed Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between), and later on, performed Hajj on behalf of her mother. Is her Hajj valid? What should she do, bearing in mind that she did not perform another `Umrah before her Hajj, meaning that she performed Hajj after an invalid `Umrah? Please guide us. May Allah reward you with the best!

A: The `Umrah, which she performed before Hajj, is considered making up for the `Umrah

which was invalidated by having sexual intercourse with her husband, if she had did so before performing the `Umrah of the Tamattu` Hajj. Her Hajj will be counted as Ifrad Hajj (performing Hajj only). She has to perform another valid `Umrah and enter into Ihram (ritual state for Hajj or `Umrah) from the Miqat (site for entering the ritual state for Hajj or `Umrah) where she did in the first `Umrah. She should also slaughter a sheep in Makkah and distribute the meat among the poor people as Fidyah (ransom) for invalidating her `Umrah by having sexual intercourse, if she did so.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21773

Q: I traveled from Ha'il to Jeddah and intended to perform `Umrah (lesser pilgrimage). I entered Ihram (ritual state for Hajj or `Umrah). I had arranged to meet my wife at Jeddah Airport as she was coming from Cairo, and I accompanied her from Jeddah to Makkah. We entered our room before performing the `Umrah and had sexual intercourse. We did not end up performing the `Umrah, and I did not know that I must make a Kaffarah (expiation). After three years, I asked the Imam (the one who leads congregational Prayer) of a Masjid (mosque) about this and he told me that I owe Dam (sacrificial animal offered as an atonement). Please tell me what I have to do. May Allah reward you with the best.

A: If the reality is as you mentioned, the `Umrah in which you had intercourse before Tahallul (removal of the ritual state for Hajj and `Umrah) has become void, and each of you must enter Ihram from the Miqat (site for entering the ritual state for Hajj and `Umrah) from which you had made Ihram for this void `Umrah, and perform another `Umrah in compensation for the void one. Then each of you must slaughter a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims)

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in Makkah and distribute it amongst the poor people who live in the Haram (all areas within the Sacred Sanctuary of Makkah).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21806

Q: On Thursday, 25 Ramadan 1421 A.H. we headed for Makkah via Al-Sayl Road, from which we entered Ihram (ritual state for Hajj or `Umrah). We then headed toward Al-Haram (the Sacred Mosque in Makkah) at about 4:30 pm entered through Bab Al Malik `Abdul `Aziz It was very crowded; my wife and three sons - aged five years, four years, and eight months - were with me, together with our Indonesian employee (who is a Muslim). My five-year-old and four-year-old boys entered Ihram too, but when we saw how crowded the place was we decided to wait for a better chance of Tawaf. However, the place became more and more crowded throughout the night, and after Fajr (Dawn) Prayer, we tried again to do Tawaf. I could not go with my whole family, so I left them and went alone and finished my `Umrah. I then stayed with the children so that my wife and our employee could go and perform the `Umrah, but when they saw the crowd, they decided not to go at that time. We waited until 9:30 am on Friday,

26 Ramadan, 1421 A.H., but it was still crowded. Since the whole family was exhausted due to not having slept all night, in addition to the lack of food for the children, the family insisted on returning to Riyadh. So we left Al-Haram without my wife, our employee and our children having performed the `Umrah. Please tell us the legal opinion about this, may Allah reward you with the best.

A: If the reality is as you mentioned, those who did not perform the `Umrah must wear the clothes of Ihram again, and return to Makkah as soon as possible, to perform the `Umrah for which they started Ihram and did not complete its rituals. If you had sexual intercourse with your wife in this period, her `Umrah is invalid, and she must go on with this invalid `Umrah, then return to the Miqat (site for entering the ritual state for Hajj and `Umrah) from which she first entered Ihram and start another Ihram for a new `Umrah as compensation for the invalid one. She must also slaughter a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah, and distribute it among the poor people who live in the Haram (all areas within the Sacred Sanctuary of Makkah), in addition to paying a Fidyah (ransom) for the intercourse.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21845

Q: Around two years and three months ago, before getting married,

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I went to Makkah to perform `Umrah (lesser pilgrimage) in Ramadan. I put on the clothes of Ihram (ritual state for Hajj or `Umrah), but I intended to cease the 'Umrah in case of physical inability. Then, I went to Makkah and circumambulated Al-Ka'bah, and set out to perform Sa`y (going between Safa and Marwah during Hajj and `Umrah). At the Mas`a (the place where pilgrims go between Safa and Marwah) and due to the overcrowding and physical contact with women, some of whom were unveiled, I was sexually aroused nearly during the fifth round of Sa'y. I ceased Sa`y fearing more temptation and committing a sin. I went out of the Sacred Mosque, endeavouring to find a way to protect myself and dismiss all thoughts of temptation. The cursed Satan insinuated me to masturbate, inspiring me that in this way I will be relaxed and relieved and shall be able to resume my `Umrah. I masturbated and yet things got worse; I could not complete the remaining rounds of Sa`y, i.e., two or three. Eventually, I had my hair cut, took off the clothes of Ihram and wore my ordinary clothes and left without completing my `Umrah. I also broke my fast in this day of Ramadan. About one year and two months later, I performed Hajj (the pilgrimage to Makkah undertaken according to the prescribed ritual during the month of Dhul-Hijjah) without offering 'Umrah, and after two months I got married and I performed `Umrah together with my wife. But when performing this 'Umrah with my wife, my intention was not to correct my previous invalid `Umrah. Last Ramadan, I intended to perform another `Umrah to make up for the invalid `Umrah. So, I set out from Riyadh to perform `Umrah, but not intending when reaching the Miqat (site for entering the ritual state for Hajj or 'Umrah) that this `Umrah would be in compensation for the previous incomplete one. With Allah's Help, I performed the `Umrah. What is the ruling on this? May Allah reward you with the best!

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A: According to what you have mentioned above, your Hajj is invalid, as you wore the clothes of Ihram to perform Hajj while you are already in the state of Ihram of a previous `Umrah that was not completed. Thus, your Hajj is complementary to your incomplete `Umrah, and your marriage contract which you entered into after performing this `Umrah is valid. However, it is obligatory on you to sacrifice an animal that meets all the specifications for Ud-hiyah (sacrificial animal offered by non-pilgrim). You must slaughter it in Makkah as an expiation for your masturbation before completing your `Umrah. The meat of the sacrifice should be distributed among the poor of Makkah. Now, it is obligatory on you to perform Hajj, if you did not perform it before. Your Hajj, which you mentioned earlier, is considered invalid for the reasons mentioned above.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21902

Q: I accompanied my wife and my children to Makkah Al-Mukarramah to perform `Umrah (lesser pilgrimage). One of my children, aged 9, was in the state of Ihram (the ritual state for Hajj or 'Umrah). Unfortunately, after finishing Tawaf (circumambulation of the Ka'bah), my wife and one of my children went missing at Al-Haram (the Sacred mosque in Makkah) I was put in extremely difficult situation, due to the overcrowding of people and having my 9 year old son - who was Muhrim (pilgrim in the ritual state for Hajj or `Umrah) - and a suckling baby with me. Giving these circumstances, I had to take my two sons down to the house of my father, who lives in Makkah Al-Mukarramah, and return to Al-Haram to look for missing my wife and my son

and to resume the rites of `Umrah. But, my Muhrim son did not complete his Sa'y (going between Safa and Marwah during Hajj and `Umrah) and took off his clothes of Ihram and wore his ordinary clothes. During `Eid, I had his hair cut and he wore perfume and clipped his nails.

As for my wife, she wore Niqab (face veil) before performing Sa`y, but she did not wear it during Sa`y. She also forgetfully wore perfume. I hope Your Eminence would give me a Fatwa regarding the validity of the 'Umrah of my 9 year-old son and my wife in this case.

A: First, it is obligatory on your son, who did not complete his `Umrah, to wear his clothes of Ihram again and complete his `Umrah, including performing Sa`y and shaving or shortening his hair. Also, it is obligatory on him to pay Fidyah (ransom) due to wearing his ordinary clothes, Fidyah due to shaving his hair, and Fidyah due to wearing perfume. As for every Fidyah, the person, who is going to pay it, has the option either to sacrifice an animal in Makkah and distribute its meat among the poor of Al-Haram (the Sacred Mosque in Makkah), to feed six Miskins (needy persons) in Al-Haram, giving every Miskin 1/2 Sa` (1 Sa` = 3 kg. approx.) of food, or to fast three days for every prohibition committed intentionally, being aware of its ruling. But in the case of being unintentional or unaware of its ruling, then there is no sin on him.

Second, it is obligatory on your wife to pay Fidyah due to wearing her Niqab (face veil) and wearing perfume, being intentional and aware of its ruling. But if it was unintentional or she was unaware of its ruling, then there is no sin on her.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Chairman
Salih ibn Fawzan Al-Fawzan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The first question of Fatwa no. 14419

Q 1: Last Ramadan I performed `Umrah (lesser pilgrimage), and at the time of wearing the clothes of Ihram (the ritual state for Hajj or `Umrah) I intended it to be on behalf of my late father. When I arrived at Al-Bayt AL-Haram (the Sacred House), I started performing the rites of `Umrah. As we were performing Sa`y (going between Safa and Marwah during Hajj and `Umrah), time came up to perform Zhuhr (Noon) Prayer, and so we interrupted Sa`y to perform the prayer. However, during the prayer I had excessive nose bleeding, but I completed the prayer, using the clothes of Ihram to stop the bleeding. When the prayer was completed, I performed Ghusl (full ritual bath) and set out to resume my Sa`y, taking into account that I was fasting and I did not break my fast. After completing three rounds, I felt so dizzy to the extent that I slept at in one of the corners of the Mas`a (the place where pilgrims go between Safa and Marwah), for a while. When I woke up, I felt extremely tired and therefore I decided to break my fast. Due to this situation, I decided to interrupt my Sa`y, and I finished my `Umrah without completing its rites, intending to perform another `Umrah In sha'a-Allah (if Allah wills) in another time. Is what I did right? What is the ruling on this?

A: It is obligatory on you to wear the clothes of Ihram and return to Makkah and to resume Sa`y for your previous `Umrah,

and to shave or to shorten your hair. If you are married and you had sexual intercourse with your wife at that time, your `Umrah is considered invalid. Accordingly, it will be obligatory on you to complete it and to sacrifice an animal that meet the requirements for Ud-hiyah (sacrificial animal offered by non-pilgrims). You should slaughter it in Makkah and distribute its meat among the poor of Al-Haram. You should set out to perform your new `Umrah from the very place where you wore the clothes of Ihram for the first invalid `Umrah.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14446

Q 1: I set out to perform `Umrah (lesser pilgrimage) during the blessed month of Ramadan in 1411 A.H. with my family. After performing four rounds of Sa`y (going between Safa and Marwah during Hajj and `Umrah), one of my children, who is eight years old, got tired and sat to rest on the ground of the Mas`a (the place where pilgrims go between Safa and Marwah). Having completed four rounds, he was too tired to finish all rounds. We returned home in the south without resuming his Sa`y. Please, give us a Fatwa explaining the ruling concerning this situation.

Q 2: One of my good friends advised me not to watch TV at home due to various harm it causes. I complied with the advice immediately, and I promised Allah that this set would not be used in my home as long as I live. I kept my word for around two years. We have neighbors who too stopped watching TV like us, but later they have resumed watching it again. They are very close to us, and we often exchange visits.

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My children began to visit my neighbours day and night, causing us some problems. One day, I paid a visit to a friend of mine at night. When I came home, I felt angry because I discovered that my wife had allowed the children to watch the TV again. I ordered them not to watch useless programs, and they promised to abide by this command, especially when I am not at home. In my presence I do not permit them to watch nonsense. Now, I feel guilty due to the vow I took upon myself with Allah. Please, guide me in explaining the ruling! May Allah keep you safe!

A: It is obligatory on you to go back with your son and ask him to wear the clothes of Ihram again, because he is still in the ritual state for `Umrah, in order to resume his 'Umrah; to perform Tawaf (circumambulation of the Ka'bah) and Sa`y. But in case of his inability to perform Sa`y in person, it is permissible to put him on a stretcher and do it, and then he should have his hair shaved or shortened until he completes his `Umrah. As for the vow you broke, it is obligatory on you to pay the Kaffarah (expiation) of an oath, i.e., feeding ten Miskins (needy persons), or clothing them, or emancipating a believing slave. But if you can not afford any of these, you should fast three days instead.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 14222

Q 2: My wife has a question, and she wants to know the answer. May Allah reward you with the best! Before getting married, she set out with her paternal uncle to perform `Umrah (lesser pilgrimage) and to visit Al-Madinah Al-Munawwarah. During her preparation for the journey, she had her first monthly period while still at home. She felt too shy to inform her family and her uncle

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about her monthly period. Notwithstanding this, she went with them to Makkah and Al-Madinah, performed Tawaf (circumambulation of the Ka`bah), Sa`y (going between Safa and Marwah during Hajj and `Umrah), and offered prayer at home during her menstruation. She also visited Al-Madinah Al-Munawwarah during her menstruation, but she still felt too shy to tell her family and her uncle about this.

The question is: Is she considered sinful or not? And if she is sinful, what is the Kaffarah (expiation) for this sin? What should she do?

May Allah grant you success and reward you with the best!

A: Your wife's Tawaf is considered invalid, as she had her menstruation. However, she was still considered a Muhrim (pilgrim in the ritual state for Hajj and `Umrah) at the time you got married to her. Accordingly, her `Umrah is considered invalid when you had sexual intercourse with her while she was still in the ritual state of Ihram for `Umrah. She should go to Makkah, wearing the clothes of Ihram (ritual state for Hajj or `Umrah), to complete her `Umrah, i.e., the invalid one. Then, after completing her 'Umrah and ceasing the state of Ihram, she should go to the very Miqat (site for entering the ritual state for Hajj or `Umrah) at which she previously intended to perform her first invalid `Umrah, and wear the clothes of Ihram for her second `Umrah, which is considered a compensation for her first invalid one. It is also obligatory on her to sacrifice an animal in Makkah that meets the specifications of Ud-hiyah (sacrificial animal offered by non-pilgrims). It must be slaughtered and its meat be distributed among the poor of Makkah. This is to compensate for having sexual intercourse with her during her ritual state for `Umrah. But if you got married to her during her ritual state of `Umrah, you should renew the marriage contract after performing the rites of `Umrah.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15692

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. The Permanent Committee for Scholarly Research and Ifta' has reviewed the question that His Eminence, the Grand Mufty, received from the enquirer M.M.B., via the Court Presidency in Tabuk, which was transferred to the Committee from the Secretariat General of the Council of Senior Scholars under no. 5065 on 11 Shawwal, 1412 A.H. and reads as follows:

The citizen M.M.B., holding ID no. ....., in Tabuk Register, said that he went with his wife to perform `Umrah (lesser pilgrimage) during Ramadan this year. His wife took pills to prevent menstruation, but when she arrived at the Miqat (site for entering the ritual state for Hajj or `Umrah), she had spotting. She entered Ihram (ritual state for Hajj or `Umrah) while she was not ritually pure, and by the time she arrived at Haram (the Sacred Mosque in Makkah) the bleeding had stopped, but that was because of the many pills she had taken.

While performing Tawaf (circumambulation of the Ka`bah), she was ritually pure and she had had ritual bath. She had no bleeding at all at Tawaf or Sa`y (going between Safa and Marwah during Hajj and `Umrah). After she performed Tahallul (removal of the ritual state for Hajj and `Umrah) and went out of Haram, she had bleeding on the same day, which continued for three days and then stopped as is usual for all women.

The inquirer asks: Is there anything required of her? Please take into consideration that we had sexual intercourse and we had trimmed our nails and had our hair cut. We ask Your Eminence to tell us whether she must compensate for the `Umrah, or pay for Dam (sacrificial animal offered as an atonement).

After examining the Fatwa request, the Committee replied as follows: If the reality is as you mentioned, the `Umrah that your wife performed is valid, because she did Tawaf while being ritually pure.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17012

Q: I am a 26-year-old woman. I got married 13 years ago when I was 13 years old. At that time, I had not yet reached puberty. A year after my marriage, I went with my husband to Makkah Al-Mukarramah (Makkah, the Honored) and we performed `Umrah (lesser pilgrimage) while I was menstruating, bearing in mind that I did not perform Salah (Prayer), Sawm (Fast) or read at the time as I was illiterate. I performed Tawaf (circumambulation of the Ka`bah) seven times with my husband as well as Sa`y (going between Safa and Marwah during Hajj and `Umrah) all that while I had my menses. Now I am confused whether I have to offer Kaffarah (expiation) or Fidyah (ransom) and whether I must repent or not. Am I held guilty for performing Tawaf while I had my menses? Please advise and may Allah reward you.

A: If, as you mentioned, you performed `Umrah after reaching puberty and you performed Tawaf and Sa`y while menstruating and you did not offer Salah or

Sawm before that, then your `Umrah is absolutely invalid. This is because abandoning Salah is Kufr (disbelief) and no deed is considered valid in such a state. Hence, you must repent to Allah for this grave sin and offer the Five Obligatory Daily Prayers at their due times, fast Ramadan and perform Hajj and `Umrah, in addition to other deeds prescribed by the Shari`ah (Islamic law) after your repentance.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 17381

Q 2: I accompany my family to Makkah Al-Mukarramah (Makkah, the Honored) and perform the rites of `Umrah and we stay in Makkah for a week. I face a recurrent problem, wherein my menses ends one or two days after we reach the place where we assume the state of Ihram (ritual state for Hajj or `Umrah). I feel too embarrassed to tell my family about my condition, so I assume Ihram with them and wear the appropriate garments since it is impermissible to go beyond that place without assuming the state of Ihram. We then go to Makkah and perform the `Umrah, whereas I stay at home until my menses is over while wearing the clothing of Ihram. I try as much as possible not to do anything that might invalidate my state of Ihram.

It is known that a woman must perform Ghusl (full ritual bath) after her menstruation ends. Therefore, should I have the intention

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of entering the state of Ihram once again from the place where I live, or is the initial intention that I had at the place of assuming Ihram sufficient and then only perform Ghusl at the place where I live when my menses ends?

It is also known that one of the things that invalidate the state of Ihram is one's hair falling out; does that nullify my Ihram, if it is originally valid?

A 2: If a woman passes by the Miqat (site for entering the ritual state for Hajj or `Umrah) while intending to perform the rites and is experiencing her menses or postpartum bleeding, she should assume the state of Ihram and remain in it until she becomes pure and performs Ghusl. She is then to perform `Umrah. Having Ghusl or changing (Ihram) clothing do not affect the validity of `Umrah. However, she should avoid adornment in her clothes and perfume and other nullifiers of Ihram, until she completes the rites of `Umrah. If any of her hair falls unintentionally while performing Ghusl, there will be no blame on her and she should have the intention of performing the post-menstruation Ghusl. It is impermissible for her to repeat her intention for assuming the state of Ihram because she is still in the state of Ihram that she intended when she was at the Miqat.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21866

Q: I set out to perform `Umrah in the year 1412 A.H. On the way,

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I got my period and when we reached our place of residence, my family went to perform `Umrah and I stayed behind. When they asked me when my menses would be over, I shyly and ignorantly replied that it would end the next day because I wanted so much to make `Umrah since it was my first time to visit Makkah. I kept on drinking cold liquids and bathing in cold water, thinking that this would stop my menses.

I went to the Miqat (site for entering the ceremonial state for Hajj and `Umrah) and performed Ghusl (full ritual bath) with cold water. I assumed the state of Ihram (ritual state for Hajj or `Umrah) and wore clean clothes and placed a white towel where the blood comes out. I performed Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah) and I then went to make sure whether there was any blood. I found two drops of red blood and I do not know whether it came out during Tawaf or Sa`y. Four years after this `Umrah, I set out to perform Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) and thereafter I got married. Is my `Umrah invalid and does the Tamattu` Hajj make up for that `Umrah? Is my marriage contract invalid and should it be renewed? Do I have to offer a sacrifice?

A: The `Umrah that you performed while you had your menses is invalid. Hence, you are still in that previous state of Ihram. Moreover, your Ihram for the Tamattu` Hajj was invalid as well, because of your previous Ihram. Therefore, your Ihram for this second `Umrah was nothing but a continuation of your previous `Umrah and your Hajj was Ifrad Hajj (performing Hajj only). If your marriage contract was concluded after your performance of Hajj, then it is valid, because it was concluded after your Tahallul (removal of the ritual state for Hajj and `Umrah) from your previous Ihram.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21706

Q: I set out to perform `Umrah (lesser pilgrimage) almost six years ago. During Tawaf (circumambulation of the Ka`bah), I had my menses. I continued my Tawaf and Sa`y (going between Safa and Marwah during Hajj and `Umrah) and I completed the `Umrah. It should be noted that I know that Tawaf in my case was impermissible. However, I thought that my `Umrah was invalid and that my Ihram (ritual state for Hajj or `Umrah) came to an end once my `Umrah became invalid. It should be considered that I got married after time. So, what is the ruling on my marriage contract? May Allah reward you with the best!

A: If the case is as you mentioned, then your marriage contract is invalid since it was concluded while you were in the state of Ihram. Hence, your husband must stop having intercourse with you and you have to return to Makkah and perform Tawaf and Sa`y and shorten your hair to make up for the `Umrah that was invalidated by sexual intercourse. Then you should go to the Miqat (site for entering the ritual state for Hajj or `Umrah) from where you assumed the state of Ihram for your first `Umrah and assume Ihram for a new `Umrah as a compensation for the invalid `Umrah. Moreover, your marriage contract must be renewed and you must offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah), a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) to be slaughtered in Makkah and distributed among the poor people in the Haram (all areas within the Sacred Sanctuary of Makkah).

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. 20799

Q 2: After a miscarriage during the month of Ramadan, I performed Ghusl (full ritual bath) and made the intention to perform `Umrah (lesser pilgrimage). When I arrived at the Miqat (site for entering the ritual state for Hajj or `Umrah) I was surprised to find my monthly menstruation had begun so I performed Ghusl once again at the Miqat. I went to Al-Masjid Al-Haram, and only performed Sa`y (going between Safa and Marwah during Hajj and `Umrah); I did not perform Tawaf (circumambulation of the Ka`bah) but immediately returned to my house, some 400 km from Makkah. I made Tahallul (removal of the ritual state for Hajj and `Umrah) after I arrived at my house. What is the ruling on this? Please take into account that this is the first time for me to perform `Umrah.

A 2: With reference to your first question, your Ihram (ritual state for Hajj or `Umrah) for `Umrah during your postpartum period was valid that you should have performed the rituals of `Umrah. It is impermissible for you to reject it since you have to adhere to the rulings of Ihram and go to Makkah to perform the rituals of `Umrah, such as Tawaf, Sa`y and shortening the hair.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20531

Q: I performed `Umrah (lesser pilgrimage) along with my family in 1408 A.H and assumed Ihram (ritual state for Hajj and `Umrah) for `Umrah while I had my menstrual period. After I arrived in Makkah, I performed Tawaf circumambulation of the Ka`bah) but did not perform Sa`y (going between Safa and Marwah during Hajj and `Umrah) between Al-Safa and Al-Marwah since I had doubts about the validity of these acts during my present state. I then left with my family. In 1410 A.H., I performed `Umrah once again with my family but I didn't intend it to make up for the last `Umrah; my intention was to perform a new one. In 1414 A.H., I got married, consummated my marriage and had a son. I contacted the Ifta' Department and they informed me that I had to inform Your Eminence for a correct Fatwa (legal opinion issued by qualified Muslim scholar). For this reason, I request a Fatwa about the status of the `Umrah I mentioned in the question and whether my second `Umrah stands for the first. Did I remove my Ihram with my third `Umrah? And do I have to make up for the first `Umrah which I performed in 1408 A.H.? Is my marriage contract valid? If it is null and void, what should I do? I hope you will convey my inquiry to the Grand Mufty of the Kingdom of Saudi Arabia to give me a Fatwa as to what is legally required. May Allah protect

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and safeguard you.

A: Your second `Umrah is considered continuation of, not making up for the first `Umrah. This is because you were still in a state of Ihram of the first `Umrah. As long as you performed all the rituals of the `Umrah in full, then you were released from the Ihram and it was permissible for you to marry. Therefore, your marriage contract is valid, praise be to Allah, and there is nothing due upon you.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18562

Q: One of my relatives went with his mother and wife to Makkah for `Umrah (lesser pilgrimage). They all assumed Ihram (ritual state for Hajj or `Umrah) from the Miqat (site for entering the ritual state for Hajj or `Umrah). When his mother reached the Haram, she asked that they give her the children to look after while he took his wife to perform the `Umrah; the mother herself did not perform `Umrah. Is there anything upon her concerning this matter, which occurred during the month of Rajab in 1416 A.H.? If her husband was intimate with her during this time, what is due on her to do? May Allah reward you well.

A: If the reality is as you mentioned in the question, that woman must observe the rituals of Ihram and stay away from the things that violate its conditions, because she has been in a state of `Umrah. Therefore, she has to go to Makkah and perform the `Umrah for which she entered into Ihram. This is because whoever enters Ihram to perform the rituals (of `Umrah or Hajj) must observe them.

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It is impermissible to refuse to perform the rituals, based on Allah's Words: (And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh.) If the woman engaged in intercourse with her husband during this period, then her `Umrah has invalidated and she must continue it and conclude it with Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Al-Safa and Al-Marwah) and shortening her hair. Then she has to return to the Miqat (site for entering the ritual state for Hajj and `Umrah) from which she entered Ihram for the first `Umrah which was nullified by engaging in intercourse, assume Ihram from there for another `Umrah and make up for the first one. Then she has to perform the `Umrah in full as well as offer a Fidyah (ransom) by offering one sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims)to be slaughtered in Makkah and distributed to the poor there. If she cannot find any poor individuals, she is to fast ten days for nullifying her `Umrah by engaging in sexual intercourse and make Tawbah (repentance to Allah) for what she did.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18351

Q: I went to Makkah Al-Mukarramah (Makkah, the Honored) with my wife in Ramadan this year with the intention of performing `Umrah (lesser pilgrimage). We traveled from Abha while my wife was menstruating. When we arrived at the Miqat (site for entering the ritual state for Hajj and `Umrah) of the people coming from Yemen she found out that her period had ended and entered Ihram (ritual state for Hajj and `Umrah) with the intention of performing `Umrah. When we arrived at Al-Haram she found that she had started bleeding again and so did not observe the rituals of `Umrah.

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We then went to Jeddah and when she became pure we engaged in intercourse several times. Later after `Eid-ul-Fitr (the Festival of Breaking the Fast) we went to Makkah and she made up for the first `Umrah. Is there anything due upon her?

A: The sexual intercourse you engaged in nullified your wife's `Umrah. Consequently, she must continue its rituals until she finishes them in full. She is to make up for the `Umrah and assume Ihram once more from the Miqat from which she entered for the first `Umrah that was nullified. She has to finish the rituals of `Umrah, such as Tawaf (circumambulation of the Ka`bah), Sa`y (going between Al-Safa and Al-Marwah) and shortening her hair. She must also offer a sacrificial sheep in Makkah and distribute its meat among the poor of the Haram as a Fidyah (ransom) for engaging in intercourse.

You must both make Tawbah (repentance to Allah) to Allah Almighty for engaging in intercourse before Tahallul (removal of the ritual state for Hajj and `Umrah).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17771

Q: Last Ramadan in 1415 A.H, I went on `Umrah (lesser pilgrimage) with my family that consists of 15 members. We entered Ihram (ritual state for Hajj and `Umrah) from the Miqat (site for entering Ihram). Before we performed our `Umrah, news reached us of the death of one of our relatives. Due to our shock, we all removed our Ihram and returned to the place where we live

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to attend the burial and condolence gatherings. Please take into account that we did not make a condition at the time of entering Ihram. We would like to know the ruling on our action and what we must do. I asked a number of shaykhs on this matter and received different answers, all of which confused me. I hope Your Eminence will clarify the ruling on this, taking into account that we removed our Ihram and returned home unknowing the ruling. May Allah reward you with the best.

A: What you did was wrong and you all must wear Ihram (clothing worn during the ritual state for Hajj and `Umrah) once again. You are to desist from doing any of the things that violate the conditions of Ihram and return to Makkah to perform the `Umrah for which you entered into Ihram. At the same time you must make Tawbah (repentance to Allah) for what you did. This is because whosoever enters into Ihram for Hajj or `Umrah must perform them, based on Allah's Words: ﴿And perform properly (i.e. all the ceremonies according to the ways of Prophet Muhammad صلى الله عليه وسلم), the Hajj and 'Umrah (i.e. the pilgrimage to Makkah) for Allâh.﴾ It is impermissible for you to deny this.

Whoever engaged in sexual intercourse during this period, must resume their `Umrah until they finish it as mentioned above and then return to the Miqat from which they assumed Ihram. They should not enter into Ihram for another `Umrah, making up for the `Umrah they nullified by engaging in sexual intercourse. You are to offer a Fidyah (ransom) of offering a sacrificial sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims). It is to be slaughtered in Makkah and its meat distributed among the poor of the Haram.

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May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19271

Q: I entered into the state of Ihram (ritual state for Hajj or `Umrah) for `Umrah (lesser pilgrimage) with my wife while we were on the plane flying from Cairo to Jeddah. Right after Ihram and while we were at Jeddah Airport, my wife's period started. Unknowing the ruling, I made Tahallul (termination of the state of Ihram), took off my Ihram (clothing worn during the ritual state for Hajj and `Umrah) and resumed our journey from Jeddah to Al-Zhahran and did not go to Makkah. This happened almost four months ago. Then we performed `Umrah during the month of Ramadan this year. So I would like to know the ruling on my case; and what I should do.

A: You should have not canceled your `Umrah and should have performed it. Actually, the action you took of cancelling the intention of Ihram and changing your clothes of Ihram did not breach your state of Ihram. Therefore, your second `Umrah is regarded as a complement of the first `Umrah. Yet, if you had intercourse at any time before performing the second `Umrah, you and your wife have to offer another `Umrah from the Miqat (site for entering the ritual state of Hajj or `Umrah) of the first `Umrah to make up for that `Umrah which was invalidated by your intercourse. You also have to pay a Fidyah (ransom) by offering a sacrificial sheep for each of you to be slaughtered in Makkah and distributed to the poor there.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20394

Q: Five years ago I visited the Kingdom of Saudi Arabia in order to perform `Umrah (lesser pilgrimage), and praise be to Allah I did it. Yet, I did not perform it during the month of Hajj (Pilgrimage), and instead of leaving to Egypt, I stayed in Jeddah for six months. Then I thought of performing Hajj in that year, and so I entered into Ihram (ritual state for Hajj and `Umrah) from my residence in Jeddah, made Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) and headed for Makkah to perform Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between). At a checkpoint at the entrance of Makkah, an officer did not let me in because I did not have permission to enter. He told me that he would not allow me to proceed on my journey for Hajj and instructed me to say at the checkpoint: "Allah-umma in habasani habis fa mahilli Haithu habastani (O Allah, if I am prevented, my destination is where I am prevented)", to terminate my Ihram. So I repeated what he said and took off the garments of Ihram, and I was sent back to Egypt. Am I bound to offer a Hady (sacrificial animal offered by pilgrims) in this case, given that I did not repeat the previous provisional statement at the time of Ihram but after it when I was at the checkpoint. If I am bound to offer a Hady, how can I slaughter it at the place where I was prevented, as I am now in Egypt; my homeland, and I do not know anyone who can slaughter a Hady on my behalf at the place where I was prevented. Would you please tell me what I have to do?

A: You are not to blame for your termination of the Ihram of Hajj and turning back to

your country before completing the rites of Hajj, for you had no choice but were forced. The case being as you mentioned, the ruling of Muhsar (pilgrim prevented from completing Hajj or `Umrah) applies to you. However, since you did not say the provisional statement that reads: "O Allah, if I am prevented, my destination is where I am prevented" when and where you made your Ihram but rather repeated it when you were at the checkpoint at the entrance of Makkah, it does not count. This provisional statement becomes of no effect as it did not occur at the time of putting on your Ihram garments and making your intention for Hajj. Therefore, you have to offer a Hady meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims). It may be slaughtered wherever you can even in your country, and should be entirely given out to the poor, and you are not allowed to eat from it at all. Then you should have your hair shaved or shortened with the intention of Tahallul (termination of the state of Ihram) and you should repent to Allah for making Tahallul before completing the rites of Hajj and delaying the offering. This is based on the Ayah (Qur'anic verse): ﴿But if you are prevented (from completing them), sacrifice a Hady (animal, i.e. a sheep, a cow, or a camel) such as you can afford, and do not shave your heads until the Hady reaches the place of sacrifice.﴾ [Surah Al-Baqarah 2:196]; and based on the Prophet's (peace be upon him) practice when he was prevented (from entering Makkah) during the year of Hudaybiyah.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21005

Q: I traveled with my whole family to Makkah Al-Mukarramah for Hajj. We were 15 individuals; two of us have not attained maturity, and the rest are of full age. We arrived in Makkah on the Day of Tarwiyah (8th of Dhul-Hijjah). Some of us went to Al-Haram Al-Makky (The Sacred mosque in Makkah) for Tawaf (circumambulation of the Ka`bah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah), and the rest stayed in Mina on the night of Tarwiyah. We were all in Mina on the Day of Tarwiyah. Your Eminence surely knows about the fire that flamed up in Mina on the Day of Tarwiyah and consumed our pavilion and all our luggage, and forced us to climb to the mountaintops, and when the fire was put out we returned to our pavilion which was entirely consumed by fire. Some of my family suffered from suffocation which made it too difficult for them to complete the rituals of Hajj. Because of this catastrophe and suffering that withheld us on Day of Tarwiyah and before we stood in `Arafah, we decided not to complete the rituals of Hajj and instead we left off for our homes and took off our garments of Ihram (clothing worn during the ritual state for Hajj and `Umrah) with the hope that In sha'a-Allah (if Allah wills) we would perform Hajj during the next year. I would like Your Eminence to answer me whether I have to offer a sacrifice or what should I do? May Allah reward you with the best!

A: Whoever among you failed to continue offering the rituals of Hajj because of the hindrance mentioned, the ruling of Muhsar (pilgrim prevented from completing Hajj or `Umrah) is applied to him or her and whoever necessarily accompanies them; namely, each person has to offer Fidyah (ransom) meeting the same conditions for an Udhiyah (sacrificial animal offered by non-pilgrims) or one-seventh of a camel or a cow, and perform Tahallul (removal of the ritual state of Hajj and `Umrah).

A sacrifice should be slaughtered in Makkah and given out to the poor of the Haram (all areas within the Sacred Sanctuary of Makkah). Furthermore, the Hajj has to be made up as soon as possible for anyone who had not performed Hajj before and this was their first time.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of fatwa no. (18540)

Q 2: I went to perform Hajj in 1414 A.H., but I fell ill on the eighth day of Dhul-Hijjah while I was in a state of Ihram (ritual state for Hajj or `Umrah) in Mina. I entered a hospital and could not complete the rituals of Hajj because I stayed in the hospital until the end of the time of Hajj. Please, tell me what to do. May Allah reward you with the best and safeguard you! May Allah guide your footsteps!

A 2: If a pilgrim is prevented from completing Hajj because of a disease and could not complete the rituals of Hajj, it is permissible for him to disengage from Ihram if he made a stipulation when assuming Ihram by saying "My location is where I am prevented," and nothing is required of him. If the pilgrim did not make this stipulation, it is allowable for him to release Ihram according to the more correct of the two scholarly opinions but it is required of him, before releasing it, to slaughter a Hady (sacrificial animal offered by pilgrims) in Haram (all areas within the Sacred Sanctuary of Makkah). If he is unable to do so, he should fast for ten days because he is regarded as a Muhsar (pilgrim prevented from completing Hajj or `Umrah). Moreover, if it is possible for a pilgrim in this case to

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change his Ihram to `Umrah (lesser pilgrimage) by offering Tawaf(circumambulation of the Ka`bah), Sa`y (going between Safa and Marwah during Hajj and `Umrah), shortening the hair and making Tahallul (removal of the ritual state for Hajj and `Umrah) after that, it is obligatory on him to do so. Then, he must make up for this Hajj in the future if he is able and to offer a sacrifice meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) with his Hajj.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (16441)

Q: I performed `Umrah (lesser pilgrimage) during the last ten days of this year, 1413 A.H. I assumed Ihram (ritual state for Hajj or `Umrah) and when I reached Al-Haram, I felt some pain in my head and in my whole body. I intended to make a condition and went to perform Tawaf (circumambulation of the Ka`bah). However, I performed only one round and left and disengaged from my Ihram. I made the condition when I was in the courtyard of the mosque. I should mention that I cannot return to Makkah even after resting because I have suffered from the same pain in the last year even more strongly. At that time, I fell down and was wounded because I suffer from epilepsy. Should I repeat the `Umrah? Am I charged with sacrifice or feeding the poor? Answer me, may Allah safeguard you!

A: Your condition is invalid because it was mistimed. The time of stipulation is when assuming Ihram (ritual state for Hajj or `Umrah). So, you take the ruling of a Muhsar (pilgrim prevented from completing Hajj or `Umrah) and you are charged with a sacrifice to be slaughtered where you were prevented from completing the `Umrah (lesser pilgrimage) and distributed among the poor in that place.

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You are obliged to avoid the prohibitions of Ihram until you slaughter the mentioned Hady (sacrificial animal offered by pilgrims).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 17435

Q: My brother takes pilgrims who come to Madinah to some sanctuaries, which include unallowable places such as Al-Masajid Al-Sab`ah, Bi'r `Uthman, Bi'r Ad-Dud, Turbat-ul-Shifa', Masjid Al-`Arid and other places like Masjid Al-Qiblatayn. He gets fees from the pilgrims or their supervisor in return for that and they agree to the fees before moving. Is this work permissible in Shari`ah (Islamic law)? Are these fees lawful? Please, give us a detailed Fatwa (legal opinion issued by a qualified Muslim scholar) concerning that, may Allah reward you with the best!

A: What your brother does of leading pilgrims and those performing `Umrah (lesser pilgrimage) to places in Madinah that are unallowable for visiting, such as Al-Masajid Al-Sab`ah, is not permissible and the money he receives in return is Haram (ill-gotten) money. You should advise him to leave this work. If he does not obey, you should report him to the Committee for the Propagation of Virtue and the Prevention of Vice to deal with him.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Hady

Fatwa no. (14444)

Q: Thirteen years ago, my wife and I performed Hajj with the intention of Qiran Hajj (combining Hajj and `Umrah without a break in between). However, we did not offer Hady (sacrificial animal offered by pilgrims) because of our ignorance. What should we do now, taking into consideration that I am about four hundred and fifty kilometers away from Makkah? Is it permissible to pay the price of the sacrificial animal to the Kingdom's project for benefiting from the Hady meat, or should I slaughter it by myself?

A: You have to offer a Hady that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), i.e. a six-month-old sheep or a one-year-old goat, and slaughter it in Makkah, and distribute one third of its meat among the poor people of the Haram (all areas within the Sacred Sanctuary of Makkah). You should offer the Hady as soon as possible, once you know the ruling, whether or not you are in the season of Hajj.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (13916)

Q: Ten years ago, my parents performed Qiran Hajj (combining Hajj and `Umrah without a break in between) and offered one Hady (sacrificial animal offered by pilgrims), due to their ignorance of the rulings on Hady. Is this permissible? Please guide us. May Allah reward you with the best!

A: They have to offer another Hady that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), and slaughter it in Makkah at anytime, and distribute the meat among the poor. They have the choice to eat the meat themselves or give presents from it, if they wish.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Deputy Chairman	Chairman
`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (14321)

Q: Ten years ago, I performed Hajj with my parents, uncle and brother. Some things happened to us and we are in doubt about them; we said Talbiyah (devotional expressions chanted at certain times during Hajj and `Umrah) for Qiran Hajj (combining Hajj and `Umrah without a break in between). We reached Makkah and performed Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah) and Sa`y (going between Safa and Marwah during Hajj and `Umrah), and then we went to Mina and stayed overnight there. This was on the sixth day of Dhul-Hijjah. We remained in Ihram (ritual state for Hajj or `Umrah) and did not perform Tahallul (removal of the ritual state for Hajj and `Umrah) on the morning of the Day of `Arafah (9th of Dhul-Hijjah). We performed Fajr (Dawn) Prayer in Mina, and then we moved to `Arafah where we stayed until sunset. After that, we proceeded to Muzdalifah, and offered the Maghrib (Sunset) and `Isha' (Night) Prayers,

combining or shortening them. Then, we collected pebbles and as we had our parents with us, we continued walking after midnight until we reached Mina, where we stoned Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah). Then, we continued walking to Makkah, where we performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y, then we returned to perform Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah), after which we returned to Mina, where we stayed for the 11th and 12th of Dhul-Hijjah. After that, in the afternoon, we left Mina to our country. Your Eminence Shaykh! When we reached Mina, we asked some seekers of knowledge and they answered us that we do not have to offer Hady (sacrificial animal offered by pilgrims) and that it is permissible to perform Tawaf-ul-Wada` along with Tawaf-ul-Ifadah. However, we were not convinced with this opinion so we went to a learning circle in the Masjid (mosque) of Al-Khif in Mina, and waited till the Shaykh finished preaching and asked him whether we should offer Hady when we are Qarins (pilgrims combining Hajj and `Umrah without a break in between) and did not perform Tahallul. We also asked him whether it was permissible to offer Tawaf-ul-Ifadah along with Tawaf-ul-Wada`. His answer was the same, meaning that this is permissible, but that the better way is to perform Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) and offer Hady.

Our question is: Is our Hajj valid? Is the obligation of offering Hady waived, or should we offer it, and if we should, how can we do this? Please guide us. May Allah reward you with the best!

A: If the reality is as you mentioned, each of you has to offer Hady, for each of you is considered Qarin, and so should slaughter Hady in Makkah, and you are permitted to eat from it. Besides, each one of you should offer Fidyah (ransom) for abandoning Tawaf-ul-Wada`, as you performed it before finishing the rituals of Hajj and this is not permissible and so will not be counted. Rather, it should be performed after finishing the rituals of Hajj and before traveling from Makkah. The Fidyah is to slaughter a sheep that meets the same conditions for Ud-hiyah (sacrificial animal offered by non-

pilgrims) in Makkah and distribute the meat among the poor people there, and you are not permitted to eat any of it. However, if you could not offer it, you should fast for

ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (14751)

Q: I hope Your Eminence to provide me with Fatwas on the following issues:

1: What is the meaning of Allah's (Exalted be He) Saying: ﴾he must slaughter a Hady such as he can afford﴿ **?**

2- Are the conditions of Hady (sacrificial animal offered by pilgrims) the same as those of an Ud-hiyah (sacrificial animal offered by non-pilgrims) with regard to age and faults?

3- Is it permissible to slaughter the Ud-hiyah and Hady after the first day of `Eid-ul-Adha (the Festival of the Sacrifice)?

4- Is it permissible to slaughter for a vow at night or not? If it is not permissible to do so, what is the evidence for that?

5- When does the time of Takbir (saying: "Allahu Akbar [Allah is the Greatest]") start in the first ten days of Dhul-Hajjah and when does it end?

6- A man said: "If such and such happens, a sacrifice will be incumbent on me." The question is: Is the ruling of the sacrifice of `Eid the same as that of a vow? Is it permissible for its owner to eat from it or not?

I ask Allah the All-Sublime and All-Powerful to guide us to what he loves and to benefit

Muslims with your knowledge!

A: Firstly: As for Allah's (Exalted be He) Saying: ﴾he must slaughter a Hady such as he can afford﴿ This means whatever is available of livestock, which includes camels, cows and sheep. The least of the Hady is a sheep meeting the same conditions for an Ud-hiyah (sacrificial animal offered by non-pilgrims).

Secondly: Yes, this is a condition.

Thirdly: It is better and worthier to slaughter the Hady and Ud-hiyah in the daytime and if it is sacrificed during the nights of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), it will be valid.

Fourthly: The unrestricted Takbir (saying: "Allahu Akbar [Allah is the Greatest]") starts from the Fajr (Dawn) of the first of the ten days of Dhul-Hajjah while the restricted Takbir is said after Prayer starts from the Fajr of the day of `Arafah until the `Asr (Afternoon) Prayer of the last day of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah).

Fifthly: If the condition happened, it is obligatory to fulfill the vow of `Eid [namely the Festival of the Sacrifice] because it is a vow in the meaning. If he did not intend certain people, he should distribute it among the poor.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 10; Page No. 396)

Fatwa no. 18502

Q: A pilgrim came to me on 20th Dhul-Hajjah, 1415 A.H. and he was obligated to offer the sacrifice of his Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between). He asked me to buy, slaughter and distribute the meat of his Hady (sacrificial animal offered by pilgrims) among the poor people of Makkah Al-Mukarramah. I carried out all what he asked me in the best manner in the beginning of Al-Muharram, 1416 A.H. Is my sacrifice on his behalf valid? Is he discharged from the obligation of the sacrifice, though I slaughtered his Hady on a day other than the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals), in the beginning of Muharram 1416 A.H.? Please, explain for me the ruling of Shari`ah regarding this matter, may Allah reward you! My dear Sir! I referred this question to you because some friends argued for the invalidation of commissioning me to fulfil the sacrifice on behalf of that man and my slaughtering on a day other than the Day of Nahr or the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah).

Also, we experience this situation very often, as residents of Makkah al-Mukarramah every year. Usually, pilgrims are in rush and hasten to travel, and so they deputize a person to do the slaughtering on their behalf.

A: The sacrifice of Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) and Qiran Hajj (combining Hajj and `Umrah without a break in between) is one of the obligatory rites of Hajj. It is imperative to slaughter it during the determined time as stated in the Shari`ah, i.e. the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah) and the three Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah). If this time elapses, it must be slaughtered as soon as possible even after its specified time. However, if a pilgrim delayed it without a legal excuse, he is sinful and should repent to Allah and ask Him for forgiveness. However, the sacrifice is among the fiscal acts of devotion liable for deputization and it is allowable to commission a person to slaughter it during its time or anytime thereafter. The deputy should fear Allah

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and fulfill this obligation in the right way.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 19596

Q 1: What is the best Hady (sacrificial animal offered by pilgrims) that can be offered? Also, is it better for a Muslim to slaughter the Hady himself or to give the money to a company, an institution or a bank that can do it? I heard from some students that it is better to give it as cash because it more beneficial.

A 1: The best Hady (sacrificial animal offered by pilgrims) to be offered are camels, then cows if the pilgrim will offer it entirely on his own. But, if he will share it with others and contribute one-seventh of it, then it is better to offer a sheep. Moreover, it is better for a pilgrim to slaughter the Hady himself and eat therefrom and give some of it as charity. Allah Almighty says: ﴿Then, when they are down on their sides (after slaughter), eat thereof, and feed the beggar who does not ask (men), and the beggar who asks (men).﴾

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 21781

Q: We are ten students who performed Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) two years ago. It was our obligatory Hajj and we slaughtered a camel on behalf of all of us depending on the Hadiths nos. (904) and (905), Chapter "What is reported in participating in a camel and a cow" from the chapters of the Hajj of the Messenger of Allah (peace be upon him) in the Book of Hadith of Sunan (Hadith compilations classified by jurisprudential themes) Al-Tirmidhy. What is the ruling on our Hajj? Is there anything required of us?

A: Your Hajj is valid, in sha'a-Allah (if Allah wills). You are obliged to slaughter three rams in Makkah because each one of you is committed to a Fidyah (ransom). A camel is sufficient for seven people according to the Hadith reported on the authority of Jabir who said: (Allah's Messenger (peace be upon him) commanded us to become seven partners (in the sacrifice) of a camel and a cow.) (Related by Muslim) Imam Al-Tirmidhy said: "The opinion adopted by knowledgeable Companions of the Prophet (peace be upon him) and others is that a camel or a cow is sufficient for seven."

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21257

Q: Kindly, give us a fatwa regarding slaughtering in the area of Al Mu`aysim during Hajj. Is this place inside or outside Al-Haram? May Allah benefit people with your knowledge and make you among the successful!

(Part No. 10; Page No. 399)

A: It is permissible to slaughter the Hady (sacrificial animal offered by pilgrims) in Al Mu`aysim because it is from Al-Haram. All the area stretching between the installed banners on the borders of Al-Haram is part of Al-Haram. The Prophet Muhammad (peace and blessings of Allah be upon him) said: ﴾All the roads of Makkah are pathways and a place of sacrifice.﴿ Recorded by Abu Dawud, Ahmad and Ibn Majah.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The fourth question of Fatwa no. 19478

Q 4: Is it permissible for us to slaughter the Hady (sacrificial animal offered by pilgrims) of Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) and Qiran Hajj (combining Hajj and `Umrah without a break in between) in Al-Shara'i` or must it be inside the borders of Al-Haram? We live one kilometer away from Al-Haram.

Is it permissible for a husband or a wife to go to Al-Shara'i` before offering Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj)? Is this place, Al-Shara'i', previously known as the village of Mujahidin, considered part of Al-Haram? Please, explain these matters for me because the rulings of Hajj and `Umrah (lesser pilgrimage) are dependent on them and many of the seekers of knowledge differ regarding that. May Allah reward you with the best!

(Part No. 10; Page No. 400)

A 4: It is obligatory to slaughter the Hady (sacrificial animal offered by pilgrims) of Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) and Qiran Hajj (combining Hajj and `Umrah without a break in between) inside the borders of Al-Haram which are marked by the installed banners in all directions. All the terrains inside these borders from the direction of Makkah is part of Al-Haram and what is outside them is not from Al-Haram. Moreover, there is no harm if a pilgrim goes to Al-Shara'i` before offering Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) due to a need.

May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 20412

Q 2: My wife and I performed Hajj in 1417 A.H. I authorized my children's uncle to slaughter Ud-hiyah (sacrificial animal offered by non-pilgrims) for the children in Riyadh, thinking that this is sufficient on behalf of me and all my household. However, I heard later that both my wife and I have to offer Hady (sacrificial animal offered by pilgrims) in Makkah. Does the Ud-hiyah that was offered in Riyadh suffice for me and my household or should my wife and I offer Hady? What should we do? May Allah reward you with the best.

A : If both of you were Mutamatti`s (pilgrims performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) or Qarins (pilgrims combining Hajj and `Umrah without a break in between), you should both offer Hady that meets the same conditions for Ud-hiyah in Makkah. The Ud-hiyah is not sufficient as it does not take the place of Hady. However, if you were Mufrads (pilgrims performing Hajj only), you do not have to offer Hady. If you did not offer Hady

at its due time in Makkah, you should offer it now in Makkah, either by yourselves or through a trustworthy agent.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. (20401)

Q 1: A man told me that he performed Hajj in 1415 A.H. He told me that a pilgrim gave him a sum of money on the first of the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) to buy a sacrificial animal for him, as this pilgrim has to offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah). However, this man did not buy the sacrificial animal. Now he wants to repent of what he did and asks me what he should do. Therefore, I ask Your Eminence to provide us with the answer for this issue.

A 1: This man has to offer the sacrificial animal he was authorized to slaughter in Makkah as soon as possible and he should distribute the meat among the poor people there. This will make up for it. He also has to repent to Allah (Glorified and Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15841

Q: Twenty years ago, I performed Hajj with a colleague of mine. We made the intention to observe Sawm (Fast) or offer Hady (sacrificial animal offered by pilgrims), as when we arrived in Makkah we performed `Umrah (the lesser pilgrimage), then we went to Al-Ta'if for some days. Then we returned to Makkah and performed Hajj in full. However, we did not observe Sawm or offer Hady, as my colleague suggested that we should offer Hady first, so we did not observe Sawm in the first days of Dhul-Hijjah. However, we ran out of money and could not buy the Hady, so we did not slaughter. Thus we could neither observe Sawm nor offer Hady. In Makkah, we threw some cereal to the pigeons of the Haram (all areas within the Sacred Sanctuary of Makkah) for three days, half a Sa` (1 Sa` = 3 kg. approx.) on each day. Then, we returned to our country where I slaughtered a sheep, as a recompense for the days that I did not fast and the Hady that I did not offer and invited my neighbors to eat from it.

Kindly, answer my question in detail and guide me to what I should do. May Allah reward you with the best. As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: Having studied the Fatwa (legal opinion issued by a qualified Muslim scholar) request, the Committee answered that the Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) and Qarin (pilgrim combining Hajj and `Umrah without a break in between) should offer Hady, which is a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), one-seventh of a cow, or one seventh of a camel. If you could not do this, you should fast for ten days; three during Hajj and seven after returning to your homeland. It is better to fast these three days on the 6th, 7th, and 8th of Dhul-Hijjah while you are still Muhrim (pilgrim in the ritual state for Hajj and `Umrah). If not, fast the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah).

As for you slaughtering a sheep in your country and feeding the pigeon with cereal in

the Haram, this is not sufficient to discharge the obligation. You have to slaughter a sheep meeting the same conditions for Ud-hiyah in Makkah as a recompense and distribute it amongst the poor people of the Haram. You are allowed to eat from it. If you cannot not offer it, you can fast for ten days in your country.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman

Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15504

Q: If a Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) did not slaughter Hady (sacrificial animal offered by pilgrims) nor observed Sawm (Fast) for three days during Hajj and seven days after going home and two years have passed, what should this person do? What is the ruling on his Hajj? Is it invalid?

A: The Hajj of this person is valid. He did wrong when he delayed slaughtering the Hady on its prescribed days, namely the days of `Eid-ul-Adha (the Festival of the Sacrifice), 10th, 11th, 12th, and 13th of Dhul-Hijjah. He should now slaughter a Hady meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) in Makkah as compensation. He should also repent to Allah (Exalted be He) and seek His Forgiveness for delaying slaughtering the Hady. If he is unable to afford slaughtering a Hady, he should fast for ten days.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (17233

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To Proceed:

The Permanent Committee for Scholarly Research and Ifta' has read the letter sent to His Eminency, the General Mufty, from His Eminence the Chief of Legal Courts in Makkah Al-Mukarramah no. 3-2614-346, dated 28/6/1414 A.H., and was referred to the Committee from the Secretariat General of the Council of Senior Scholars no. 2542 and dated 19/6/1415 A.H.

His Eminence asked about the status of the money drawn from the man who was arrested by the police because he took advantage of the season of Hajj in 1413 A.H. and seized amounts of money from some pilgrims for slaughtering a Hady (sacrificial animal offered by pilgrims) on their behalf but did not fulfill what he was committed to, etc.

After studying the request for Fatwa, the Committee states that the money proven to be the price of a Hady (sacrificial animal offered by pilgrims) should be used for purchasing a Hady. Then, these sacrificed animals are to be slaughtered in Haram (all areas within the Sacred Sanctuary of Makkah) in the present time on behalf of their owners. Yet, purchasing, slaughtering and the distribution of the Hady should be entrusted to two trustworthy deputies.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 21493

Q 1: I performed Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) and did not offer Hady (sacrificial animal offered by pilgrims). What should I do?

A: If you are able to offer Hady, you should slaughter it in Makkah. The Sunnah (action following the example of the Prophet) is to eat one third of it, give one third in charity, and give one third as a gift. If you are not able to offer Hady, you should fast for ten days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21822

Q: In His Ever-Glorious Qur'an, Allah (Glorified and Exalted be He) ordains that whosoever performs `Umrah (the lesser pilgrimage) in the months of Hajj before performing the Hajj, i.e. Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) or Qiran Hajj (combining Hajj and `Umrah without a break in between) should offer Hady (sacrificial animal offered by pilgrims) if they can afford it. If they cannot afford it, they should observe Sawm (Fast) for three days during Hajj and seven days after returning home. However, if a person can neither observe Sawm or offer Hady, can such a person come under the ruling on those concerning whom Allah says: ﴾And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a Miskîn (poor person) (for every day).﴿ **So, can they feed a Miskin (needy) person for each day? Guide me, may Allah reward you with the best!**

A: If a person performs the `Umrah in the months of Hajj before performing Hajj and is not a resident of Makkah,

they should offer the Hady that Allah ordains in the Ever-Glorious Qur'an. This is a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims) that should be slaughtered in Mina or Makkah, or one seventh of a cow, or one seventh of a camel. If a person is unable to afford it, they should fast for three days during Hajj and seven days after returning to their families. If they cannot fast, the Hady will remain required of them and this obligation will not be discharged by feeding the Miskins, for there is no evidence to support this point. Therefore, we cannot draw Qiyas (analogy) between this person and the person who is permanently unable to fast during Ramadan because the `Illah (effective cause) is different in the two rulings.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20755

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question no. 137, dated 2/9/1419 A.H. submitted to His Eminence, the Grand Mufty, by the Chairman of Fayfa Committee Center, and referred to the Committee by the Secretariat General of the Council of Senior Scholars, under no. 5590, dated 8/9/1419 A.H. The letter of His Eminence included the Fatwa request that reads as follows:

In 1413 A.H., my wife and I performed Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between)

(Part No. 10; Page No. 407)

and I knew that my wife and I should offer Hady (sacrificial animal offered by pilgrims). However, some friends of mine told me that it is better to pay money to the bank, so I went to the bank but it refused to accept any money from me. Then I went to the slaughterhouse to buy the Hady, but the merchants seized the opportunity and raised the prices, so I did not purchase an animal. However, I performed the rest of the rituals of Hajj. Some people told us that it is sufficient to slaughter the sacrificial animal in our country and distribute it among the poor people there. Others told me to observe Sawm (Fast) for ten days, which I did after returning to my home in the Kingdom of Saudi Arabia. I also slaughtered two sacrificial animals in my homeland, Egypt, and distributed them among the poor people and my family. Unfortunately, I am not at ease, for I know that I should have fasted for three days in Makkah and seven after Hajj, but I was in a hurry and my circumstances prevented me from staying any longer in Makkah. More importantly, I would like to know whether I should return to Makkah and buy two Hadys for my wife and me and distribute them among the poor people in Makkah or should I perform the obligation of Hajj alone this year and slaughter two Hadys for my wife and me? Which is better, from the point of view of Your Eminence? Kindly clarify this matter for me so that my and my wife's Hajj is acceptable, without any shortfalls. May Allah reward you with the best! Is it permissible for me to act on her behalf in slaughtering the Hady or should she go with me, bearing in mind that she is breastfeeding

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and could not go to perform Hajj again this year.

May Allah guide you to what He likes and pleases Him!

Having studied the Fatwa request, the Committee answered that if the reality is as you mentioned, that you were unable to find a Hady and the banks buying the Hady on behalf of the pilgrims refused to accept money from you because Hady prices had gone up, you are in this case unable to offer Hady, and so it is permissible for you to observe Sawm instead. Your Sawm for ten days after returning to your residence in the Kingdom is acceptable and will be rewarded In sha'a-Allah (if Allah wills). There is nothing wrong with that and you are not obliged to offer a Fidyah (ransom).

However, as Allah mentioned in His Ever-Glorious Qur'an, fasting for three days during Hajj and seven days after returning to your residence is the ideal and most perfect way to discharge the obligation as soon as possible, and this is a Rukhsah (concession) granted by Allah. But as you were unable to do so due to running out of time and being occupied with your business and travel, there is nothing wrong with you having fasted the ten days after returning to your residence, and this does not affect the validity of your Hajj In sha'a-Allah. Similarly, your wife has to fast for ten days for not completing the Hady, if she did not do so after returning from Hajj, in order to discharge the obligation. She does not have to offer Fidyah and her Hajj is complete In sha'a-Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 15759

Q: My wife and I performed Hajj this year, during which our money was stolen. Because of this we were unable to purchase and slaughter the sacrificial animal. We fasted for three days during Hajj, stayed for a period of time in `Arafah, spent the night in Muzdalifah, and threw the pebbles at Jamrat-ul-`Aqabah (the closest pebble-throwing area to Makkah) in Mina. Then on the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals), I shaved my hair and went alone to Makkah, where I performed Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) and Sa`y (going between Safa and Marwah during Hajj and `Umrah). On the following day, 11th of Dhul-Hijjah, I accompanied my wife, who is in the first month of pregnancy, to Makkah in order for her to perform Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj). I told her to perform it after forming the intention for both Tawaf-ul-Ifadah and Tawaf-ul-Wada` (circumambulation of the Ka`bah on leaving Makkah). It took her two and a half hours to perform this Tawaf, after which she was unable to perform Sa`y between Safa and Marwah, even with the help of a wheelchair. Then we returned to Mina, and I had sexual intercourse with her. On the following day, my wife performed Sa`y between Safa and Marwah. She was unable to perform Tawaf-ul-Wada` because of the growing crowds. Am I to blame for having had sexual intercourse with my wife before she performed Sa`y? Does Tawaf-ul-Ifadah, which my wife performed, suffice for and take the place of Tawaf-ul-Wada`, bearing in mind that she formed the intention for both Tawafs? When I returned to my work in Riyadh, I could not fast the seven days, due to being occupied with my business which takes all my time. Is it permissible for me to delay fasting the seven days? Is it permissible to fast them separately?

A: You have to fast the seven remaining days as soon as you are able to do so. It is permissible for you to fast them consecutively or separately. As for having had sexual intercourse with your wife before she performed Sa`y, this is a forbidden act for which both you and she should repent and seek Allah's Forgiveness. She also has to offer a Fidyah (ransom) by slaughtering a sheep, or one seventh share of a camel, or one seventh share of a cow slaughtered in Makkah, and distributing it among the poor people in the Haram (all areas within the Sacred Sanctuary of Makkah). If she is unable to do so, she has to fast for ten days either consecutively or separately. As for her performing Tawaf-ul-Ifadah intending that it will suffice for Tawaf-ul-Wada`, this is not permissible as Tawaf-ul-Ifadah does not take the place of Tawaf-ul-Wada`, because it was not performed after finishing all the rituals of Hajj.; For this she should offer Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah) by slaughtering a sheep meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims), or one seventh share of a camel, or one seventh share of a cow slaughtered in Makkah and distributing it among the poor people in the Haram. If she is unable to do so, she should fast for ten days.

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Fatwa no. 14569

Q: Those performing Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) but cannot offer a sacrifice or fast during Hajj, can they combine the three and the seven days of fasting when they return home?

A: If a Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) cannot offer a sacrifice or fast during the days of Hajj, he should fast when he can, even after returning home.

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`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20379

Q: A man set out to offer Hajj and had only little money not sufficient for offering Hady (sacrificial animal offered by pilgrims), and so he was under obligation to fast three days during Hajj and seven when he returns home. Now, when he returned home, he fasted four days only and three days remained. Several years elapsed without fasting them. What should he do regarding these days? Kindly explain this matter for us.

A: The man in question is obligated to make up for the remaining days which he had to fulfil in place of the sacrifice of Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between), which is the three days. These days are a debt on him and he should fear Allah and complete what he is obligated to do.

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Fatwa no. 17704

Q: I went to offer Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) with a group of people, but during Tawaf-ul-Qudum (circumambulation of the Ka`bah on arrival in Makkah) I lost most of my money except 550 riyals. I gave the remaining money to someone to preserve them. However, while we were offering the rituals of Hajj, I said to him, "You and I are obligated to offer Hady (sacrificial animal offered by pilgrims) and I authorize you

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to do on my behalf the same as what you will do for yourself and the money is with you. If you pay the bank or offer a slaughtered animal, do the same for me whether I am with you or not." I said this out of fear of being separated and he agreed. Then, during Tawaf-ul-Ifadah (final obligatory circumambulation of the Ka`bah in Hajj) we were separated because of the crowd. This happened before sacrificing the Hady and I passed all the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah) searching for him, but I did not find him and the money was with him. I returned home to Tabuk on Sunday and he came back after me. I asked him about the Hady but he said that he did not sacrifice for me.

Explain to me what I should do because I did what was required upon myself before Allah and authorized him. May Allah reward you with the best!

A: It is incumbent on you to slaughter the Hady in Makkah and do the same with its meat as if you are on the Days of Tashriq. The Hady was required of you, so it is obligatory to carry it out. You should hasten to do that yourself or authorize a trustworthy person.

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Ud-hiyah, `Aqiqah and naming the newborn

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Ud-hiyah

Fatwa no. 16040

Q: I offer an Ud-hiyah (sacrificial animal offered by non-pilgrims) on behalf of my dead father who passed away 20 years ago. A friend told me that it is not permissible to offer an Ud-hiyah on behalf of a dead person, but I offer an Ud-hiyah on behalf of my dead father and brothers and an Ud-hiyah on behalf of my family. What is the ruling on that?

A: Offering an Ud-hiyah on behalf of the dead is permissible, because the Prophet (peace be upon him) offered Ud-hiyah on behalf of those who had not offered Ud-hiyah among his Ummah (nation based on one creed). The people who are alive and the dead are included in this. It was reported on the authority of Jabir that he said: (I witnessed `Eid-ul-Adha (the Festival of the Sacrifice) Prayer with the Messenger of Allah (peace be upon him). When he finished, he brought a ram and slaughtered it. He said: "Bismillah (In the Name of Allah), Allahu Akbar (Allah is the Greatest). O Allah! This (Ud-hiyah) is on behalf of myself and on behalf of those of my Ummah who have not offered an Ud-hiyah.") (Related by Ahmad, Abu Dawud and Al-Tirmidhy)

Also, Amir Al-Mu'minin (Commander of the Believers) `Aly ibn Abu Talib offered an Ud-hiyah on behalf of the Prophet (peace be upon him) after the Prophet's death. Hanash Al-San`any said: (I saw `Aly (may Allah be pleased with him) sacrificing two rams. I said to him: "What is this?" He said: "Allah's Messenger (peace be upon him) entrusted me to offer an Ud-hiyah on behalf of him and I am doing that.) (Related by Abu Dawud and Al-Tirmidhy) The saying that it is not prescribed to offer an Ud-hiyah on behalf of a dead person is unsubstantiated with evidence. Thus, this opinion is not correct.

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The fourth question of Fatwa no. 16875

Q 4: What are the categories of animals which are impermissible for Ud-hiyah (sacrificial animal offered by non-pilgrims)?

A 4: The Ud-hiyah (sacrificial animal offered by non-pilgrims) must be from the beasts of cattle which are camels, cows and sheep. It is a condition that they must be void of blemishes, such as being one-eyed, sick, lean or crippled. In order to be valid for Ud-hiyah, a ram must complete at least sixth months of age, a goat must complete one year, a cow must complete two years and a camel must complete five years.

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The first question of Fatwa no. 16977

Q 1: There are farms in the neighborhood that raise Dutch cows. They feed cows condensed nurture so that they grow bigger than local cows, during 10 months. Are these cows valid for Ud-hiyah (sacrificial animal offered by non-pilgrims), Hady (sacrificial animal offered by pilgrims) and `Aqiqah (sacrifice for a newborn) on behalf of seven people?

A 1: A cow is valid for Ud-hiyah (sacrificial animal offered by non-pilgrims) and Hady (sacrificial animal offered by pilgrims) only when it completes two years of age or more. If it is less than that, they are inadequate for Ud-hiyah even if it has more flesh and fat. It was reported on the authority of Jabir ibn `Abdullah (may Allah be pleased with him and his father) that the Prophet Muhammad (peace and blessings of Allah be upon him) said: (Sacrifice only a grown-up animal, unless it is unaffordable for you, in which case sacrifice a ram (of even less than a year, but more than six months' age).) Recorded by Imam Muslim. Imam Al-Nawawy, said: "Scholars said: "The 'grown up' sheep is defined as the Thaniyyah (a sacrificial animal of the required age) of all cattle: camels, cows or sheep, or older. This is a statement that in no way permits the sacrifice of Jadh`ah (a six-month-old animal) from any animal other than the sheep. This is agreed upon as related by Al-Qady `Iyad.

The grown-up cow is that which has completed two years.

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The second question of Fatwa no. 18417

Q 2: My question is about Ud-hiyah (sacrificial animal offered by non-pilgrims). There are many types of sheep here, such as Hari, Sawakini and other types. Which of these is better for the Ud-hiyah? Kindly provide me with your opinion, may Allah reward you with the best!

A 2: It is prescribed to offer the Ud-hiyah (sacrificial animal offered by non-pilgrims) from all categories of livestock, including camels, cows and sheep, provided that it reaches the required age and is free from blemishes that make them unsuitable for Ud-hiyah. There is no difference between types of sheep, whether Hari, Sawakini, Najdi

or any other type. But the best of it is the most precious and valuable. However, in order to be adequate for Ud-hiyah, the sheep must reach six months of age or more; the goat must reach one year or more; the cow must reach two years or more; and the camel must be five years or more.

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The first question of Fatwa no. 20222

Q 1: Is it permissible for a Muslim to offer a castrated ram as an Ud-hiyah (sacrificial animal offered by non-pilgrims)?

A: Offering a castrated ram as an Ud-hiyah is permissible, because this is not a blemish but it is better for the flesh of the animal. It was authentically reported that: (The Prophet (peace be upon him) sacrificed two white, castrated rams with big horns.) This is the wording of Al-Hakim as mentioned in the book "Al-Muntaqa".

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The second question of Fatwa no. 19611

Q 2: A man bought the Ud-hiyah (sacrificial animal offered by non-pilgrims) of `Eid-ul-Adha (the Festival of the Sacrifice) and, after slaughtering and flaying it,

found that it had two abscesses that had not burst or bled. Is this Ud-hiyah sufficient or should this man offer another one? You should bear in mind that the man did not witness the process of slaughtering; he just saw that the animal was slaughtered and went to his work where he cut his nails and shaved his hair, knowing nothing about the abscess. Guide us, and may Allah reward you with the best!

A: The abscess found in the Ud-hiyah is a kind of disease. As it was not evident at the time he bought it and did not outwardly seem to affect its health, it is sufficient and discharges the obligation In sha'a-Allah (if Allah wills). This is not a defect that prevents it being accepted; rather, if the disease in the Ud-hiyah is extreme and the abscess spoils the meat, it renders the Ud-hiyah invalid. Al-Bara' ibn `Azib (may Allah be pleased with him) said: "The Messenger of Allah (peace be upon him) stood among us and said: (Four (types of animals) should be avoided in Ud-hiyah: An obviously one-eyed animal, an obviously sick animal, an obviously lame animal, and an animal with a broken leg with no marrow.) (Related by Abu Dawud and Al-Nasa'y) Al-Tirmidhy reported a similar Hadith and ranked it (a Hadith) as Sahih (authentic).

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Fatwa no. 19449

Q: Please, give me a Fatwa (legal opinion issued by a qualified Muslim scholar) regarding someone who offered Salat-ul-`Eid (the Festival Prayer) in `Amr Masjid (mosque) and slaughtered his Ud-hiyah (sacrificial animal offered by non-pilgrims) there although he lives in another district

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where the Imam (the one who leads congregational Prayer) of the Masjid, for example, `Uqba Masjid, offered Salat-ul-`Eid thereafter. In other words, he slaughtered his Ud-hiyah before the Imam of `Uqba finished Salah (Prayer). Would he receive the reward of an Ud-hiyah? May Allah guide you and me to righteousness and piety! As-salamu `alaykum warahmatullah wabarakatuh (May Allah's Peace, Mercy, and Blessings be upon you!)

A: The time of slaughtering Ud-hiyah and Hady (sacrificial animal offered by pilgrims) starts after finishing Salat-ul-`Eid in the country you are in. If there is more than one place for performing Salah, the time of slaughtering starts following the first Salah offered, as the ruling is relevant to offering Salat-ul-`Eid and finishing it. Accordingly, it is permissible for someone to offer Salat-ul-`Eid in a place other than the district he lives in and to slaughter the Ud-hiyah before the Salah in his district is over. Thus, the Ud-hiyah is count as sufficient and there is nothing wrong with what the person in the question did.

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Fatwa no. 20140

Q: If a person dies after the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), is it permissible to slaughter an Ud-hiyah (sacrificial animal offered by non-pilgrims) on his behalf? Some people offer an Ud-hiyah on behalf of a person who dies during the month of Dhul-Hijjah.

A: The days of slaughtering the Ud-hiyah on behalf of the dead or any person are over with the sunset of

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the thirteenth day of Dhul-Hijjah. The Prophet (peace be upon him) said: (All the Days of Tashriq are days of sacrifice.) (Related by Ahmad and Al-Haythamy in his book "Majma` Al-Zawa'id")

Imam `Aly (may Allah be pleased with him) said: "The days of sacrifice are the day of `Eid-ul-Adha (the Festival of the Sacrifice) and three days after it." Also, Ibn Al-Qayyim said: "These days are distinguished by being days of Mina and Days of Tashriq and it is not permissible to observe Sawm (Fast) on them."

Thus, it will not serve as sufficient to slaughter the Ud-hiyah if these days are over, except for the Ud-hiyah required by a will, vow or specification. In this case, it is allowable to make up for it and slaughter the Ud-hiyah after these days for those who miss slaughtering during these days.

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Fatwa no. 13766

Q: Is it permissible for a person to buy a slaughtered and skinned sheep and offer it as Ud-hiyah (sacrificial animal offered by non-pilgrims) for `Eid-ul-Adha (the Festival of the Sacrifice)? I mean, if one went to the market but he found no sheep, and so he had to buy a slaughtered and skinned sheep. Is it sufficient in place of Ud-hiyah or not?

A: The Ud-hiyah (sacrificial animal offered by non-pilgrims) is not accepted if bought slaughtered and skinned, because there was no intention of its being an Ud-hiyah on behalf of its donator at the time of the slaughtering. It is regarded as

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allowable meat and not an Ud-hiyah. If someone bought a slaughtered Ud-hiyah, they should buy an Ud-hiyah in place of it during the rest of the four days, which are the day of `Eid-ul-Adha (the Festival of the Sacrifice) and the following three days.

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Fatwa no. 15896

Q: What is the ruling on sacrificing a sheep which has no blemishes except its obstructed udder? Is it permissible to offer it as Ud-hiyah (sacrificial animal offered by non-pilgrims) or not?

A: If this obstruction resulted from old age or an illness, then it is inadequate. Otherwise, it is sufficient. May Allah grant us success! May Peace and Blessings of Allah be upon our Prophet Muhammad, his family and his Companions!

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Fatwa no. 15706

Q: If someone and his family perform Hajj, is it required on them to offer the Ud-hiyah (sacrificial animal offered by non-pilgrims) or is the offering of the Fidyah (ransom) sufficient for them?

A: If they offer Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) or Qiran Hajj (combining Hajj and `Umrah without a break in between), then the Hady (sacrificial animal offered by pilgrims) of Hajj is sufficient for them. However, the Ud-hiyah (sacrificial animal offered by non-pilgrims) is not obligatory in the first place, unless it is a will in which case it must be fulfilled. The Prophet Muhammad

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(peace and blessings of Allah be upon him) used to offer two rams in Al-Madinah as Ud-hiyah. When he offered Hajj he only slaughtered the Hady (sacrificial animal offered by pilgrims) he brought with him and he did not offer the Ud-hiyah in Makkah.

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The third question of Fatwa no. 17940

Q 3: A Muslim left his family in his homeland and traveled abroad. Is it permissible for him to send the price of his Ud-hiyah (sacrificial animal offered by non-pilgrims) to his children to buy and slaughter it on his behalf as a sacrifice for `Eid-ul-Adha (the Festival of the Sacrifice)? He is an emigrant and he is sure that the Ud-hiyah will be offered as he wishes. Or is it required that he offers it himself?

A 3: A 3: There is nothing wrong with an emigrant sending the price of the Ud-hiyah to his children in his home country to buy it and slaughter it in their home. This is even better and more consistent with the Sunnah.

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The second question of fatwa no. 19226

Q 2: Dear respected Shaykh, I live with my father, so is it permissible for my father to offer only one Ud-hiyah (sacrificial animal offered by non-pilgrims) or should I offer one on behalf of myself?

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A: It is permissible for each Muslim to offer an Ud-hiyah on behalf of himself and his family. Hence, if you father slaughters an Ud-hiyah and included you in it, you do not need to offer another one because you are included in his family.

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The third question of Fatwa no. 19350

Q 3: My father, on `Eid-ul-Adha (the Festival of the Sacrifice), gives me one of his sheep as Ud-hiyah (sacrificial animal offered by non-pilgrims). I must say that I am financially independent from my father. Please provide me with an answer on this issue.

A: There is nothing wrong with accepting the gift of your father who gives you one of his sheep to offer as a sacrifice on behalf of you and your family. By accepting his gift, you will please your father even if you are in no need of it; and the sacrifice will count as sufficient on behalf of you and your family. Yet, your father should give your siblings the same as he gives you, if you have any; unless they, being of legal age, accept that. This is in compliance with the command of the Prophet (peace be upon him): ﴾Fear Allah and treat your children fairly.﴿

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The second question of Fatwa no. 19618

Q 2: We are four children with our father living in adjacent but independent houses, which are all surrounded by one fence. Will one Ud-hiyah (sacrificial animal offered by non-pilgrims) suffice on the part of all the households or should each household sacrifice one? Please advise me, may Allah reward you with the best!

A: It is Mustahab (desirable) for each householder to sacrifice an Ud-hiyah for himself and his family. One Ud-hiyah does not suffice on behalf of several households, even if they are inside one fence.

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The first question of Fatwa no. 19198

Q 1: I have two families, living in two separate but adjacent homes; with only a wall in between. Sometimes, we have our meals together in one house. My question is: Will one Ud-hiyah (sacrificial animal offered by non-pilgrims) suffice on behalf of the two households or should each household offer one?

A: The Sunnah (action following the example of the Prophet) for the Muslim man is to sacrifice one sheep on behalf of him and his household. This is proved by the report of `Umarah ibn `Abdullah who said: I heard `Ata' ibn

Yasar say: I asked Abu Ayyub Al-Ansary (may Allah be pleased with him) about Ud-hiyah at the time of the Messenger of Allah (peace be upon him) and he replied: "Indeed a man used to slaughter a sheep on behalf of him and his household, and they would eat of it and give others from it. Then later on people began to compete with one another until it became as you see." (Related by Al-Tirmidhy in his Jami`) see: (`Aridhat Al-Ahwazy vol. 6, p. 304).

As you have two families due to having two wives and each wife lives in an independent home, they are all considered your household. Therefore, one sheep will suffice on behalf of you all as an Ud-hiyah, because the Prophet (peace be upon him) used to offer one sheep on behalf of him and all his households - although they were several and each of the houses of his wives was separate from the other.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 19356

Q: We are five married brothers living in poor houses opposite one another; surrounded by a circular backyard. We eat all our meals together: breakfast, lunch and dinner and sit together. Our mother lives in a home with us. My question is: Will one sacrificial animal offered in `Eid-ul-Adha (the Festival of the Sacrifice) suffice as an Ud-hiyah (sacrificial animal offered by non-pilgrims) on behalf of all of us, as our father used to do before he died,

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(may Allah be merciful to him) or should each one of us offer his own Ud-hiyah?

A: If you share the estate and expenses, one Ud-hiyah will suffice on behalf of you all as you take the same ruling of one householder. However, if each one of you has his house independent from others in terms of ownership and expenses, then each household has its particular ruling and each should offer its own separate Ud-hiyah. However, there is nothing wrong if one of you volunteers on behalf of everyone to offer an Ud-hiyah for all of you from his money. You must know that Ud-hiyah is a Sunnah (supererogatory act of worship following the example of the Prophet) not an obligatory act.

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The third and fourth questions of Fatwa no. 17660

Q 3: We are two married brothers living in one home with our parents. The question is: Can we participate in one Ud-hiyah (sacrificial animal offered by non-pilgrims), knowing that we share our expenses and cook one meal for the whole family. Or should each of us offer a separate Ud-hiyah?

A: If the person sacrificing intends to slaughter the Ud-hiyah on behalf of him and the rest of the household, it will suffice on behalf of them all.

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Q 4: I learned that it is permissible to slaughter the Ud-hiyah (sacrificial animal offered by non-pilgrims) of people if free of charge;

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otherwise, it is Haram (prohibited). Also, a friend told me that it is Haram to eat from one's Ud-hiyah but he gave me no evidence. I researched for that and came up with no evidence. I hope that you will illustrate this for me.

A: It is permissible for the person authorized to slaughter an Ud-hiyah to take charges but not from the Ud-hiyah. However, the slaughterer and the owner of the Ud-hiyah are allowed to eat from it, following the example of the Prophet (peace be upon him) in this regard.

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Fatwa no. 20671

Q: Our family consists of eight people and every year each one of us offers a sheep as an Ud-hiyah (sacrificial animal offered by non-pilgrims). We slaughter them on the first day, the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals), seeking the virtue of this great day. However, our father wants us to slaughter the Ud-hiyahs throughout the four days so that the family gathers for them after giving out the part of the poor. We vainly tried to convince him but he insisted on his opinion, which raises a dispute between us every year. Please, give us a Fatwa (legal opinion issued by a qualified Muslim scholar) in this regard. Should we obey him or continue what we do?

A: One Ud-hiyah is sufficient for one family, no matter how

many they are. It is not necessary to offer an Ud-hiyah on behalf of each one of the family. It is permissible to slaughter the Ud-hiyah at any time during the four days in which it is prescribed to offer the Ud-hiyah. They include the `Eid Day and the next three days. Yet, it is better for you to comply with your father's request to gather your word, avoid difference, and cooperate in righteousness and piety.

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Fatwa no. 21242

Q: Several years ago until the past year, I used to slaughter eight Ud-hiyahs (sacrificial animal offered by non-pilgrims) on behalf of my parents, maternal and paternal grandfathers and grandmothers and my aunts. My children were with me but now they are married, Alhamdu lillah (All praise is due to Allah), and I do not have anyone to distribute and divide the Ud-hiyahs. I donate these Ud-hiyahs, but some are on behalf of my paternal grandfather and grandmother. My paternal grandfather bequeathed my father to offer an Ud-hiyah on behalf of him from the produce of his yielding palms. However, 45 years ago, the palms were neglected owing to the lack of water and they became dry and fruitless.

My question is: What should I do with these Ud-hiyahs? I looked for a charitable association to give it the Ud-hiyahs after slaughtering them to distribute them among

the needy but I failed to find one. I do not like to neglect offering these Ud-hiyahs as long as I am alive. Please, give me a Fatwa (legal opinion issued by a qualified Muslim scholar), may Allah reward you with the best and benefit people with your knowledge!

A: It is prescribed for a Muslim to slaughter an Ud-hiyah on behalf of himself and his living and dead family members. Moreover, there is nothing wrong with offering more than one Ud-hiyah and it is recommendable to eat from it and give the poor from it. It is noted that the needy are many but one should search for them. As for what you mentioned about your grandfather's bequest, you should consult the legal court to consider it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18463

Q: Muslims in Thailand offer cows as Ud-hiyah (sacrificial animal offered by non-pilgrims), is this better than offering sheep? They offer a cow on behalf of seven people, bring a paper with the names of the participants, and say Tasmiyah (saying, "Bismillah [In the Name of Allah]") upon slaughtering. Is this valid? Is a sheep sufficient as an Ud-hiyah for one family, namely, the father, mother and children? Are the grandchildren included or only one's dependants? Is it permissible to slaughter an Ud-hiyah on behalf of the dead and say, "This is the Ud-hiyah of so-and-so, the deceased"? Is it permissible

to include the dead as partners in a cow? Is it permissible for a number of families to participate in one cow? Is there evidence on dividing the Ud-hiyah among seven people as in the case of Hady (sacrificial animal offered by pilgrims) and Dam (atonement required of a pilgrim for a willful violation of a prohibition or obligation while in the ritual state for Hajj and `Umrah)? We hope that you will give us a written Fatwa (legal opinion issued by a qualified Muslim scholar) in order to translate it to Thai and circulate it. Answer us from what you have of knowledge. May Allah reward you with the best!

A: The Ud-hiyah is offered from any livestock, including camels, cows and sheep. A sheep is sufficient for a man and his family, while a camel or a cow is enough for seven. It was reported on the authority of Jabir that he said: ﴾Allah's Messenger (peace be upon him) commanded us to become seven partners (in the sacrifice) of a camel or a cow.﴿ (Agreed upon by Al-Bukhari and Muslim)

However, one sheep is better than one seventh of a camel or a cow. Moreover, there is no harm in mentioning the name of participants of Ud-hiyah when slaughtering it, because the Prophet (peace be upon him) said when slaughtering an Ud-hiyah: ﴾On behalf of Muhammad and the family of Muhammad.﴿ Also, it is permissible to offer the Ud-hiyah on behalf of the living and the dead according to the act of Muslims and general evidence.

One seventh of a camel or a cow is offered on behalf of only one person alive or dead. One's family members include the wife and children as well as the grandchildren and parents if they are dependants.

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The first question of Fatwa no. 18002

Q 1: If someone cooks their Ud-hiyah (sacrificial animal offered by non-pilgrims) and gives from it to the relatives and neighbors, do they follow the Sunnah (action following the example of the Prophet) by that or not?

A: It is Mustahab (desirable) for a Muslim offering an Ud-hiyah to eat from it with his family, save a part of it, give in charity to the needy from it, and give the relatives and neighbors from it. Allah Almighty says: (Then eat thereof and feed therewith the poor having a hard time.) The Prophet (peace be upon him) said, regarding the Udhiyah: (Eat, preserve and give in charity.)

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Fatwa no. 17664

Q 1: We are a group of brothers and each one of us works at his district and lives with his family. On the occasion of `Eid-ul-Adha (the Festival of the Sacrifice), we gather at the home of our father. Does the Ud-hiyah (sacrificial animal offered by non-pilgrims) our father offer suffice for all of us? Or should every one offer his own Ud-hiyah? It should be known that we did not distribute our inheritance yet.

Please advise; may Allah reward you with the best!

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A 1: According to the Sunnah (acts, sayings or approvals of the Prophet), each householder should offer one sheep as Ud-hiyah on behalf of himself and his family members. Abu Ayyub (may Allah be pleased with him) said: "A man amongst us used to offer one sheep as Ud-hiyah on behalf of himself and his family members. So, they used to eat and feed others."

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Q 2: It is well known that whoever wants to offer an Ud-hiyah (sacrificial animal offered by non-pilgrims) should not remove anything of their skin, hair, or nails. However, the Sunnah (acts, sayings or approvals of the Prophet) pertaining to Ihram (ritual state for Hajj or `Umrah) is to remove hair and clip nails. What should the person who intends to perform Hajj and deputize someone to offer Ud-hiyah on his behalf at his town do? Please advise; may Allah reward you with the best! Does the Hady (sacrificial animal offered by pilgrims) offered by the Mutamatti` (pilgrim performing `Umrah during the months of Hajj, followed by Hajj in the same year with a break in between) suffice instead of Ud-hiyah?

A: Whoever enters into Ihram during the first ten days of Dhul-Hijjah should not cut any of their skin, hair or nails before entering Ihram if they intend to offer Ud-hiyah on behalf of themselves or their family members. However, if the Muslim performs `Umrah (lesser pilgrimage) during the first ten days of Dhul-Hijjah while they are going to offer Ud-hiyah, it is obligatory upon them to shorten their hair because Tahallul (removal of the ritual state for `Umrah) is dependant on this. Such shortening of the hair is not included in the reported forbidding that prohibits the person offering Ud-hiyah to cut any skin, hair, or nails when Dhul-Hijjah starts until the offering of the Ud-hiyah. The Prophet (peace be upon him) ordered the Mutamatti`s who ended their `Umrah during Dhul-Hijjah to shorten their hair and he did not differentiate between those who would offer Ud-hiyah or not. This indicates the general obligation of shaving or shortening the hair upon those who perform `Umrah in Dhul-Hijjah. Hady of Tamattu` Hajj (`Umrah during the months of Hajj followed by Hajj in the same year with a break in between) or Qiran Hajj (combining Hajj and `Umrah without a break in between) which is offered in Al-Haram does not

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suffice instead of Ud-hiyah because the Prophet (peace be upon him) offered two rams as Ud-hiyah during the Farewell Hajj though he offered one hundred camels as a Hady.

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The first question of Fatwa no. 20776

Q 1: If the pilgrim wants to offer Ud-hiyah (sacrificial animal offered by non-pilgrims) and reaches the Miqat (site for entering the ritual state for Hajj or `Umrah), is it permissible for them to cut any of their hair or clip their nails?

A: It is not permissible for those who want to offer Ud-hiyah to cut any of their hair or nails once the first ten days of Dhul-Hijjah starts until the offering of the Ud-hiyah because the Prophet (peace be upon him) forbade that. In the case of starting to enter Ihram (ritual state for Hajj or `Umrah), one should enter Ihram without cutting any of their hair or nails. In the case of ending Ihram of `Umrah before offering Ud-hiyah, they should only shave or shorten their hair (of the head) without shaving any other hair or clipping their nails because shaving or shortening the head hair is one of the rituals of `Umrah. However, it is permissible for the one who offers Ud-hiyah on behalf of another person to cut their hair, nails, or skin.

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The third question of Fatwa no. 16507

Q 3: On the 8th of Dhul-Hijjah, 1413 A.H., I made an unintentional mistake, I plucked a hair from my chest out of forgetfulness. It should be known that I did not perform Hajj. However, I was told that my act was impermissible because I intended to offer Ud-hiyah (sacrificial animal offered by non-pilgrims) on behalf of myself and my family members. Is it correct that the person who intends to offer Ud-hiyah is considered like the person who enters Ihram (ritual state for Hajj or `Umrah)?

A: Whoever wants to offer Ud-hiyah should refrain, during the first ten days of Dhul-Hijjah, from removing any hair, clipping any nails, or cutting anything of the skin of the body until the Ud-hiyah is slaughtered. There is a Sahih (authentic) Hadith in this regard which was narrated by Um Salamah attributing it to the Prophet: (When the (first) ten (days of Dhul-Hijjah) starts and anyone of you intends to offer Ud-hiyah, let them not cut anything of their hair or nails until they sacrifice it.) (Related by Ahmad and Muslim in his Sahih [Authentic Hadith Book]) Such a person is not considered in the state of Ihram; rather, this is a specific ruling for them.

Cutting hair or clipping nails out of forgetfulness or ignorance has no consequences because Allah (Glorified be He) says: (Our Lord! Punish us not if we forget or fall into error) It was authentically reported that the Prophet (peace be upon him) said about the Tafsir (explanation/exegesis of the meanings of the Qur'an) of this Ayah (Qur'anic verse) that (Allah said: 'I did.')

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Fatwa no. 17720

Q: There are three days before `Eid-ul-Adha (the Festival of the Sacrifice) and another three days after it which some people claim to be inviolable. For example, one should not shave their hair or wear new clothes. Also, the Qur'an schools take these days as vacation. There are other days in a month which I do not know where these practices are done. People gravely threaten those who violate these norms. What is your opinion in this regard?

May Allah reward you with the best.

A: Regarding the first ten days of Dhul-Hijjah, the Prophet (peace be upon him) forbade whoever wants to offer an Ud-hiyah (sacrificial animal offered by non-pilgrims) from cutting any of their hair, nails, or skin from the body until the Ud-hiyah is offered. There is a Hadith narrated by Um Salamah (may Allah be pleased with her) which she attributed to the Prophet that states: ﴿When Dhul-Hijjah starts and anyone of you intends to offer Ud-hiyah (sacrificial animal offered by non-pilgrims), let them not cut anything of their hair or nails until they sacrifice it.﴾

It is permissible for those who will not offer Ud-hiyah to do any of the acts mentioned above that are forbidden for those who will offer Ud-hiyah.

With regard to the Days of Tashriq (11th, 12th and 13th of Dhul-Hijjah), it is forbidden to observe Sawm (Fast) during them. They are days of eating and drinking as the Prophet (peace be upon him) pointed out.

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With regard to forbidding the shave of hair on the Day of `Ashura' (10th of Muharram), there is no evidence that supports such a prohibition. This also applies to the prohibition of wearing new clothes. The day of `Ashura' should not be marked with either joy or sadness. We think that this is the other day meant by the person asking.

The permissible act to do is to observe Sawm on the Day of `Ashura' along with a day before or after it according to the command of the Prophet (peace be upon him).

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The first question of Fatwa no. 18280

Q 1: Is it permissible to pay the value of the `Aqiqah (sacrifice for a newborn) or Ud-hiyah (sacrificial animal offered by non-pilgrims) to charitable societies which take care of the orphans, needy, and poor people instead of buying and slaughtering the sheep? I read a Fatwa (legal opinion issued by a qualified Muslim scholar) issued by a scholar whose name I do not remember which permitted giving the monetary value of the Ud-hiyah to Al-Muntada Al-Islami. Please advise; may Allah reward you well!

A: It is impermissible to pay the monetary value of the sheep to be slaughtered as an `Aqiqah or Ud-hiyah because slaughtering it, eating from its meat and giving some of its meat in charity is an act of `Ibadah (worship) which can not be replaced by giving the value in charity.

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Fatwa no. 18508

Q: Is it valid to intend the slaughtered Ud-hiyah (sacrificial animal offered by non-pilgrims) to offer it as an Ud-hiyah and charity on behalf of dead parents or those who are still alive?

A: It is permissible for the person and family members to eat from the Ud-hiyah and give charity from it to the needy. One sheep is sufficient for the intended people of family members whether alive or dead because the Prophet (peace be upon him) said: (The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.) Also, the Prophet (peace be upon him) offered one ram as an Ud-hiyah on behalf of himself and his household.

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The second question of Fatwa no. 18769

Q 2: Is it permissible for Muslims to give non-Muslims, such as their neighbors, from the meat of their Ud-hiyah and other kinds of food? How should we deal with them if we are commanded under Shari`ah (Islamic law) not to give them of its meat?

A: It is permissible to give non-Muslim from the meat of your Ud-hiyah and other kinds of food if they are not in a state of war against us because Allah (Exalted be He) says:

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﴿Allâh does not forbid you to deal justly and kindly with those who fought not against you on account of religion nor drove you out of your homes. Verily, Allâh loves those who deal with equity.﴾ Rather, it is Mustahab (desirable) and stressed to give them of its meat if doing so will endear Islam to them and encourages them to embrace it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. 18711

Q: I hired a man to work as a builder. He stipulated a condition to provide him with the daily meals of breakfast, lunch and dinner in addition to his wage. We agreed on this in Dhul-Hijjah. Two days after `Eid-ul-Adha (the Festival of the Sacrifice), he came to work and ate from the meat of Ud-hiyah (sacrificial animal offered by non-pilgrims). As it is unlawful to sell the meat of Ud-hiyah and the hired worker stipulated food as a condition, is it permissible to let him eat from it?

A: It is permissible to let the hired worker, who stipulated a condition upon you to provide him with lunch or dinner, to eat from the meat of your Ud-hiyah. This is not considered an aspect of selling Ud-hiyah because it is provided for him and for others.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. 20126

Q 1: My work commissioned me to work at the Al-Masha`ir (Sacred sites where the rites of Hajj are performed: Mina, `Arafah and Muzdalifah) during the season of Hajj this year. It is a great opportunity that I wished to serve the pilgrims of the Sacred House of Allah. As the place of my work and my residence are outside of Makkah Al-Mukarramah, I will take my family to Makkah to stay at the home of my wife's brother until I finish my mission and then return to my residence.

My question is what should I do regarding my Ud-hiyah? Should I give any neighbor of mine the monetary value of the Ud-hiyah to buy, slaughter and distribute it according to the followed way on my behalf? Should I deputize the brother of my wife where my family will stay in his home to offer the Ud-hiyah on my behalf? Please advise; may Allah reward you with the best!

A: According to the Sunnah Ud-hiyah should be slaughtered at the home where your family resides so they can eat and give charity from it. Moreover, it is permissible to deputize someone in your country to slaughter it on your behalf.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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The first question of Fatwa no. (20127)

Q 1: What supplication should be recited on slaughtering Ud-hiyah (sacrificial animal offered by non-pilgrims) on the occasion of the blessed `Eid-ul-Adha (the Festival of the Sacrifice)?

A 1: On slaughtering the Ud-hiyah (sacrificial animal offered by non-pilgrims), a person has to say: (in the Name of Allah) and it is Mustahab (desirable) to say: [Allahu Akbar (Allah is the Greatest!); O Allah! This is from You and to You, may You accept it from me or (on behalf of someone) if the Ud-hiyah was done on behalf of someone else.]

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (21777)

Q: We have some people, particularly old people who do the following acts on `Eid-ul-Adha (the Festival of the Sacrifice):

They bring the Ud-hiyah (sacrificial animal offered by non-pilgrims) and stand around it as a whole family and they are the household members. Before beginning to slaughter, the man reads Al-Fatihah (Opening Chapter of the Qur'an), the verse of Al-Kursy (Allah's Chair), Al-Ma'awizitin (Surah Al-Falaq no.113 and Surah An-Nas no.114) and Surah Al-Ikhlas (no.112) with reciting Du`a'-ul-Istiftah (opening supplication when starting the Prayer) like the saying: Wajjahtu Wajhi lillahi rabi al-`alamin...etc (I directed my face towards the Lord of the worlds...etc. He puts his hand over the back of the animal to be slaughtered and stretches it from the neck up to the end of the back and then slaughters it after this action. Some of these people, if they do not attend the process of slaughtering the Ud-hiyah (sacrificial animal offered by non-pilgrims), they slaughter another one, and these are the people of the household. They claim that they should attend the process of slaughtering. Therefore,

I beg Allah and Your Eminence to explain to them the proper way for the person who is to do so. This is in order to free their conviction In sha'a-Allah (if Allah wills). We hope that your Fatwa will be given soon, if you can, because such actions will take place soon.

A: Your actions of standing around the Ud-hiyah while slaughtering it, reading the verse of Al-Kursy and the mentioned above Surahs, and the conviction that he who does not attend will not share the Thawab (reward from Allah) of the Ud-hiyah and has to slaughter another Ud-hiyah, all of these have no basis in Shari`ah (Islamic law) and are the actions of a Mubtadi` (one who introduces innovations in religion). You have to avoid such actions and draw attention to the fact that they are not permissible. The reward of an Ud-hiyah, if it was donated, will include each person who intended to share in it, even if he did not attend, according to the saying of the Prophet (peace be upon him): ﴾The reward of deeds depends upon the intentions and every person will get the reward according to what he has intended.﴿

If the Ud-hiyah was a will, it should be slaughtered on behalf of the one for whom it was made in the will.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

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Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The third question of Fatwa no. (21367)

Q 3: My paternal grandmother passed away and left some sheep. Since she passed away, my father offers an Ud-hiyah (sacrificial animal offered by non-pilgrims) on her behalf every year without any will from her. What is the ruling on this action? Does the Ud-hiyah have a specific time before or after my father's Ud-hiyah? Benefit us with your answer! May Allah reward you with the best!

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A 3: If the Ud-hiyah on behalf of your father's mother was according to her will, what she willed has to be fulfilled. If it is a donation from your father to be taken from his mother's wealth which she left behind, the agreement of all the inheritors has to be given.

If a Muslim wants to offer an Ud-hiyah on behalf of himself and another one on behalf of another person, he is to begin with his own Ud-hiyah. The Ud-hiyah on behalf of the deceased is Mashru` (Islamically permissible), whether it was offered according to a will or not because it is a type of Sadaqah (voluntary charity).

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (15703)

Q: What is the ruling on donating or giving the skins of the Ud-hiyahas (sacrificial animals offered by non-pilgrims) as a gift or Sadaqah (voluntary charity) to any committee or charitable organization in each circle which will benefit from these skins, which is to benefit from their prices by selling them to a Muslim merchant of skins. The prices of these skins will be spent on Prayer rooms, mosques, schools of Qur'an, Islamic nurseries, paying the allowances of the servants of the mosques, buying carpets or cleaning tools, making fences around the cemeteries or on other charitable activities which will benefit the Muslim public...etc?

A: It is Sunnah (action following the example of the Prophet) to give the skins of Ud-hiyahas (sacrificial animals offered by non-pilgrims) and Hady (sacrificial animal offered by pilgrims) as Sadaqah (voluntary charity), according to the Hadith of `Aly

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ibn Abu Talib (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) ordered me to offer a Badanah (a camel or a cow or an ox driven by pilgrims to be offered as sacrifice within the sacred precincts of Makkah), give its meat, skins and dung as Sadaqah (voluntary charity) and not to give the butcher any of it; and said: ﴾We would pay him ourselves.﴿ (Agreed upon by Al-Bukhari and Muslim). Such voluntary charities can be given to a person himself or a certain organization of a legal status which finances legal activities.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (16411)

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has gone through what has come to His Eminence, the Grand Mufty, from the questioner, Chairman of the Unit of Publication in the Islamic Foundation in Kelantan, Malaysia / Luqman ibn Al-Hajj `Abdul-Latif ibn Sulayman through the General Manager of Overseas Da'wah by proxy and which was transferred to the Committee by the Secretariat General of the Council of Senior Scholars under no. 5836, dated 10/11/1413 A.H. The Fatwa inquirer asked a question which reads:

It gives me pleasure to explain to Your Eminence our problem about the permissibility of

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a person, who offers an Ud-hiyah, to give the skins of the Ud-hiyahas (sacrificial animals offered by non-pilgrims) as Sadaqah (voluntary charity) or a gift to any committee or charitable organization in each circle which will benefit from it in the sense that it will benefit from their price through selling them to a Muslim merchant of skins. The benefit of the price of these skins will include, for example, establishing Prayer rooms and mosques, schools of Qur'an, Islamic Nurseries, paying the allowances of the servants of the mosques, buying carpets or cleaning tools, making fences around the cemeteries or on other charitable activities which will benefit the Muslim public in the districts of these people who offered the Ud-hiyah.

I read in the book entitled Al-Targhib Wal-Tarhib min Al-Hadith Al-Sharif, or Attraction and Deterring in the Noble Hadiths) a Hadith on the authority of Abu Hurayrah (may Allah be pleased with him) who said: The Messenger of Allah (peace be upon him) said: (If anyone sells the skin of the Ud-hiyah (sacrificial animal offered by non-pilgrims), there is no Ud-hiyah (accepted) from them.) Narrated by Al-Hakim who said: Its Isnad (chain of narrators) is Sahih (authentic). Al-Hafizh said: Its Isnad includes `Abdullah ibn `Ayash Al-Qabbany Al-Misry whose reliability is disagreed upon. More Hadiths from the Prophet (peace be upon him) include the prohibition of selling the skin of an Ud-hiyah.

In the margin, there is an explanation for the meaning of (there is no Ud-hiyah (accepted) from them) which is that they will not receive its reward. (The Book of Al-Kamil, vol. 2, p. 156. Edition of Dar Ihya' Al-Turath Al-`Araby - Beirut. The question is that people who offer an Ud-hiyah do not sell the skins directly but they give them all as Sadaqah (voluntary charity) or a gift to the representatives of this Islamic organization or committee. Thus, these skins become the property of this organization. It is known that those who receive the meat of the Ud-hiyahs may be from among the rich, poor or needy

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as long as they are Muslims and are single people. As for such committees or organizations, they are not people but they are juristic or representative people, they represent the Muslims of the area.

The skins of an Ud-hiyah may be buried and thus no benefit will be derived from them in our circles nowadays. We are of the view that Muslims should not waste them completely. We also opine that it is preferable for the authorities to take systematic, organised and reforming steps to build a factory of skins in every Islamic country. On the basis of this Islamic principle which includes the skins not only in the Prophetic Hadith but also in the Glorious Qur'an, I ask Your Eminence, most kindly, to reply and give us a Fatwa in this regard. May Allah reward you with the best for the Malaysian Muslims! In view of my unsuccessful attempt to find a solution to the problem in the collections of Fatwas, your hastening to give us a Fatwa will benefit us immediately before we receive `Eid-ul-Adha (the Festival of the Sacrifice) this year.

I sincerely pray for Your Eminence. May Allah cherish and protect you! May Allah guide us, your Malaysian sons, with your instructions!

A: After studying the Fatwa request, the committee answered: If the skin of an Ud-hiyah was given to a poor person or his representative, it is permissible for him to sell it and benefit from its price. It is forbidden only for the person who offers the Ud-hiyah to sell its skin. It is also permissible for charitable organizations to sell

what they receive of the skins of Ud-hiyah and spend their price on the interests of the poor.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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`Aqiqah

The first question of Fatwa no. (17805)

Q 1: If I receive a newborn baby after the Maghrib (Sunset) Prayer, how do I count seven days? Or when exactly do two days separate from each other every night? Please provide me with an explanation of this issue.

A 1: The day starts from the time of the second daybreak, which is Al-Fajr-ul-Sadiq (true dawn) until sunset. The concerned night belongs to its following day except the night of the Day of Nahr (Sacrifice, 10th of Dhul-Hijjah, when pilgrims slaughter their sacrificial animals) which belongs to the Day of `Arafah (9th of Dhul-Hijjah) under the ruling of Hajj.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (14108)

Q: I have been granted a newborn male baby; by the completion of forty days since its birth, I slaughtered an `Aqiqah (sacrifice for a newborn) of one sheep. After the passing of ten days, I slaughtered the second 'Aqiqah of a goat. Since the first `Aqiqah belongs to the sheep species and the second one to the goat species, and each one of them was slaughtered separately after some days and the matter is as I have mentioned, I hope you will give me a Fatwa of whether these two `Aqiqahs meet the same conditions for `Aqiqah. May Allah cherish and protect you!

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A: If the goat was one year old, it has met the same conditions for an `Aqiqah. With regard to the newborn baby mentioned above, offering one sheep and one goat is enough.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The second question of Fatwa no. (15888)

Q 2: When a man has his male or female baby circumcised, is it permissible for him to invite his relatives or people of his neighborhood to the time of circumcision, knowing that each one of them comes with a sheep which they consider as a Sadaqah (voluntary charity) for the sake of Allah seeking no praise or pride. They do not take all of it but the amount of it which suffices those who attended the circumcision. The same thing is also applied to marriage. Do you advise them to do this? May Allah reward you with the best!

A 2: It is commendable for a person who receives a newborn baby to slaughter for a baby boy two sheep and for a baby girl one sheep , it is preferable to slaughter on the seventh day of giving birth and to have it circumcised on that day. If the slaughtering or the circumcision was later than that day, there is nothing wrong with that. It is permissible for him to invite his neighbors and relatives to eat from the `Aqiqah (sacrifice for a newborn).

The fact that they come with sheep to the person who invited them has no basis in Shari`ah (Islamic law) and causes hardship and embarrassment for people. Such a custom has to be given up.

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The first question of Fatwa no. (16356)

Q 1: I traveled from Egypt to Saudi Arabia on the seventh day of the birth of my son. Due to many debts and a limited amount of money and time, I did not offer an `Aqiqah (sacrifice for a newborn). This happened several months ago. Now I have become rich with the grace of my Lord and can offer an `Aqiqah. I left my wife and my son in Egypt. Should I send them money to offer it in Egypt, or is it permissible to postpone it until I come back and offer it by myself?

Kindly be informed that my family will be pleased if I offer the `Aqiqah; my mother may be upset if I send it to them to offer it while I am absent.

A: The `Aqiqah is an act of Sunnah (action following the example of the Prophet) for the person who can afford it. It is Islamically permitted to offer it quickly on the seventh day or after it whether you slaughter it in your country or outside it. All of this is permissible and being grateful to your mother is required too; it is even a type of dutifulness to parents. Therefore, postponing it until you come back in order to please your mother is permissible.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The fifth question of Fatwa no. (17880)

Q 5: The Maliki Madh-hab (School of Jurisprudence) is for the invitation of Muslims to an `Aqiqah (sacrifice for a newborn) whatever their number might be. This is because the benefit of it is for Muslims to be close together, during which they collect donations and pray for the newborn baby while raising their hands. The Hanbali Madhhab is of the view that coming together for the `Aqiqah is a Bid`ah (innovation in religion) and there is no evidence to support it. Only the witnesses are to be invited and no donation should be collected for the baby.

A 5: `Aqiqah is an act of stressed Sunnah; for a baby boy two sheep should be sacrificed and for a baby girl one sheep to be slaughtered on the seventh day of giving birth to the new baby, the hair of the new baby is to be cut and the baby boy or baby girl are to be named. It is Mashru` (Islamically permissible) in the sight of some scholars to divide the `Aqiqah into thirds: One third for the family members and their guests, one third for neighbors and relatives and one third to be given to the poor as Sadaqah (voluntary charity), as is the case with an Ud-hiyah (sacrificial animal offered by non-pilgrims). Some scholars stated that the matter of `Aqiqah is broad: If its people will give it as Sadaqah, eat it, or distribute some of it and eat some of it. Also if they want to invite relatives, neighbors and others they would like to invite.

From this, it is known that there is no problem in cooking it at home and inviting people to it without a commitment to donate or pray for the new baby on the part of the attendees. However, whoever wills, can donate or pray and whoever does not do so will not be committed to do it. No one has the right to specify a certain act of `Ibadah (worship) which Allah and His Messenger did not prescribe. This is the correct opinion.

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The first question of Fatwa no. (18388)

Q 1: Knowledge is scarce in my village which is located in the southern zone. Therefore, when a new baby is born, the father of this baby slaughters a sheep and people call it (Sufadah), for which relatives and neighbors gather and have dinner with them and there is no commitment to attend on the part of a certain person. Is such an action valid or not? After seven days of the birth of the baby, they slaughter an `Aqiqah (sacrifice for a newborn) of two sheep for a baby boy and one sheep for a baby girl and this is, and Allah knows best, an act of the Sunnah (action following the example of the Prophet).

However, they do more and slaughter an extra one and thus the `Aqiqah becomes three sheep for a boy and a second one for a baby girl and thus the `Aqiqah becomes two or three sheep for a baby girl. Then the neighbors and relatives gather and the `Aqiqah hardly suffices. Is such an action of (Safadah), as they claim, valid or not? Is the act of slaughtering more in an `Aqiqah valid? Benefit us with your answer! May Allah reward you with the best!

A 1: It is Islamically permissible for an `Aqiqah (sacrifice for a newborn) to slaughter two sheep for a baby boy and one sheep for a baby girl on the seventh day of birth if possible. The extra slaughtered sheep are not an `Aqiqah but a sheep slaughtered for obtaining meat and no exaggeration should be made regarding this, it should be done according to what is needed. There is no Islamically prescribed sacrificial animal to be offered

on the occasion of a birth but the `Aqiqah mentioned above. Anything else will be considered a Bid`ah (innovation in religion), whether it is given the name of "Sufadah" or any other name.

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Fatwa no. (18920)

Q: Allah has provided me with three children, all praise be to Allah, and I did not slaughter for each one of them but one sheep for an `Aqiqah (sacrifice for a newborn) due to the limit of money at that time. Should I slaughter a second sheep for `Aqiqah (sacrifice for a newborn) or is one enough? Benefit me with your answer. May Allah reward you!

A: It is a Sunnah (action following the example of the Prophet) to slaughter for a baby boy two sheep. If you did not slaughter for each one but one sheep, it is Sunnah for you to complete the Sunnah by slaughtering another sheep for each one of them if you can afford it.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (16470)

Q1: Are the conditions of `Aqiqah (sacrifice for a newborn) met after the baby is more than seven days old? I have heard Hadith Qudsy (Revelation from Allah in the Prophet's words) which means: 'Aqiqah is to be offered for the baby of seven, or

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fourteen or twenty one days of age, or according to the correct wording of the Hadith. What is the ruling if the father or the guardian did this later than these given times due to certain circumstances?

A1: It is a Sunnah (action following the example of the Prophet) for the time of slaughtering the 'Aqiqah for the newborn baby to be on the seventh day of his or her life. This is according to the Hadith of Samurah ibn Jundub (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: (A boy is in pledge for his `Aqiqah. It will be slaughtered for him on the seventh day, his head is to be shaved and he is to be named.) This was narrated by Abu Dawud Al-Tirmidhy and others.

You mentioned what has been reported in a Hadith that 'Aqiqah is to be slaughtered on the seventh, fourteenth or twenty-first day. This is the Hadith of Samurah saying that it should be on the seventh day. Specifying other times is the view of a group of Salaf (righteous predecessors). Al-Tirmidhy (may Allah be merciful to him) said after the mentioned above Hadith of Samurah: This is a Hadith Hasan Sahih (a Hadith that stands at a higher level than a mere Hasan Hadith, but at a bit lower level than Sahih). Acting upon this is endorsed by the scholars. They prefer that 'Aqiqah is to be slaughtered for the new baby boy on the seventh day. If it is not possible on the seventh day, it should be done on the fourteenth day. If it is not possible on that day, it should be done on the twenty-first day.

The Sunnah (action following the example of the Prophet) is what I have learnt in the Hadith of Samurah indicating the slaughter to take place on the seventh day. If the Waliy (guardian) fails to slaughter the animal on that day, the conditions of 'Aqiqah will be met because the objective is met by slaughtering 'Aqiqah at any time but he missed the commendable time.

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q2: In the case that the mother took it on herself to offer `Aqiqah (sacrifice for a newborn) voluntarily and willingly, and with which she entertained some of her relatives on the seventh day of the baby's birth,

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would it be considered `Aqiqah, knowing that two sheep with the required conditions are slaughtered for the baby boy?

A2: The one responsible to offer `Aqiqah is the father due to his responsibility to support the newborn baby. However, if the mother took it on herself to slaughter `Aqiqah, it would be acceptable according to the generality of the meaning of the mentioned above Hadith of Samurah (may Allah be pleased with him) stating: "It will be slaughtered for him" which indicates that the slaughterer of the `Aqiqah is not specified.

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Q3: What are the best ways to offer `Aqiqah (sacrifice for a newborn), or what is the best way to offer and give it away?

A3: To the best of my knowledge, there is no Nas (Islamic text from the Qur'an or the Sunnah) on the authority of the Prophet (peace be upon him) indicating how to give away the meat of the 'Aqiqah. However, the method of giving it away should be similar to other similar offerings, i.e. Ud-hiyah (sacrificial animal offered by non-pilgrims). It should be eaten and given as gifts and in charity.

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Q4: What is the difference between `Aqiqah (sacrifice for a newborn) and Al-Sabi' (a name given to the seventh day of birth)? Or does such a nomination give the same meaning?

A4: 'Aqiqah is the Sabi' and there is no difference between both of them. To give 'Aqiqah the name of Al-Sabi' is naming it according to its time.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. (19842)

Q1: Our respected Shaykh! May Allah forgive you! I am a father of five children, all praise be to Allah; one of them is a female and the rest are males. Unfortunately, out of negligence on my part, I offered only two sheep; one for the female as known and the other for my eldest son which means another one remains for him. The rest of the sheep for the remaining children are seven. What should I do? Please benefit me with your answer. May Allah reward you!

Please keep in mind that, at the moment, I am indebted for more than one hundred thousand Riyals. If it is necessary to offer all the sheep, how should I do it? May Allah grant you success!

A1: It is a Sunnah (action following the example of the Prophet) to offer `Aqiqah (sacrifice for a newborn) for all children; two sheep for the male and one sheep for the female if you can afford it. This is so, even if you need to borrow money to do it and you can repay it later. This is to follow the example of the Messenger of Allah (peace be upon him) where he offered 'Aqiqah for Al-Hasan and Al-Hussayn and so did the Companions (may Allah be pleased with them).

Imam (initiator of a School of Jurisprudence) Ahmad said: If he borrowed, I wished that Allah (Exalted be He) may compensate him for it because he revived a Sunnah (acts, sayings or approvals of the Prophet). If you cannot afford but one which you offered for a male baby as is done for the female, it will be acceptable, In sha'a-Allah (if Allah wills) and you will be rewarded by Allah (Exalted be He). Ibn `Abdul-Bar said: I do not know any scholar who opposes this.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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the sixth question of Fatwa no. (18672)

Q6: It has been reported that the Prophet (peace be upon him) offered `Aqiqah (sacrifice for a newborn) for himself when he was sent. Is this statement correct? Is it permissible for a man to offer 'Aqiqah for himself because his father did not offer it for him?

A6: It was authentically reported that the Prophet (peace be upon him) offered 'Aqiqah for himself when he was sent, and the 'Aqiqah for the new baby is a Sunnah, and not obligatory. It is to offer two sheep for a baby boy and one for a baby girl. The conditions of 'Aqiqah are the same as that of Ud-hiyah (sacrificial animal offered by non-pilgrims) and it is preferable to slaughter it on the seventh day. If it was slaughtered before or after the seventh day, its conditions will have been met. If a person offered 'Aqiqah for himself, even if he is grown up, it would be good, such as when his father did not offer 'Aqiqah for him.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (20221)

Q: Is it permissible if I am granted a child and I do not have any sheep to offer `Aqiqah (sacrifice for a newborn) for him but I have camels, and I want to slaughter a small one (as 'Aqiqah)? I hope you give me a Fatwa about this. I also hope that you give me a Fatwa whether the 'Aqiqah should have a specific age if it was a camel or cow. I heard that its ruling is similar to that of Ud-hiyah (sacrificial animal offered by non-pilgrims) but I did not understand the meaning of this.

A: The condition of 'Aqiqah that has to be met is that it should be Jadh`ah (a six-month-old sheep), Thaniyyah (a one-year-old goat), Thaniyyah of a cow which is two years old,

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and Thaniyyah of a camel which is five years old. Less than this does not meet the condition of 'Aqiqah, Ud-hiyah or Hady (sacrificial animal offered by pilgrims). It is preferable for an 'Aqiqah to be a sheep. Two sheep are offered as 'Aqiqah for a baby boy and one sheep for a baby girl and it should be free from any defects as is the case with Ud-hiyah. As for how to give away the meat of 'Aqiqah, no Nas (Islamic text from the Qur'an or the Sunnah) has been reported from the Prophet (peace be upon him) regarding this. However, it should be given away in the same way as other similar offerings such as Ud-hiyah in the sense that it should be eaten and given as a gift and charity. Yet, if all of it was eaten or its meat was given as a Sadaqah (voluntary charity), there is nothing wrong with this.

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The first question of Fatwa no. (17782)

Q: In the past years, four of my children passed away including boys and girls but I did not offer `Aqiqah (sacrifice for a newborn) for them because our living conditions were difficult and we could not afford even one 'Aqiqah at that time. Now, we are better off and our wealth has increased, all praise and thanks are due to Allah. Is it permissible for me to offer 'Aqiqah for them now? How should 'Aqiqahs be offered; one or two or more?

A: It is Islamically permissible for you to slaughter 'Aqiqah for your deceased children; two sheep for the male child

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and one sheep for the female and the animals should meet the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims).

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The second question of Fatwa no. (16591

Q2: What is the ruling on offering `Aqiqah (sacrifice for a newborn) for a deceased person and what did the Prophet (peace be upon him) say about this?

A2: 'Aqiqah is Mustahab (desirable) for the newborn baby even if it passed away. This is according to the saying of the Prophet (peace be upon him): (Every child should have `Aqiqah (sacrifice for a newborn) to be sacrificed for him.) This includes those who are alive and those who passed away. The Prophet (peace be upon him) ordered that two sheep are to be offered for a baby boy and one sheep for a baby girl as 'Aqiqah and he did not specify whether or not they are born alive.

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'Aqiqah for a miscarried baby

The fourth question of Fatwa no. (16525)

Q4: Is 'Aqiqah (sacrifice for a newborn baby) offered for a baby who was born after the fourth month and then passed away? We hope that you give us a clear and sufficient explanation for this question. If a person cannot buy these slaughtered sheep except by going into debt and he will repay the debt from the salary of the next month and he may not be able to pay it except after a long period of time and delay, what is the ruling (on this)?

A4: Yes, he should offer 'Aqiqah for the baby because a spirit has been breathed into him. It should be two sheep for a baby boy and one for a baby girl. 'Aqiqah is a Sunnah (action following the example of the Prophet) in the view of the Jumhur (dominant majority of scholars), so whoever cannot afford 'Aqiqah is not to be blamed.

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Fatwa no. (17968)

Q: Is 'Aqiqah (sacrifice for a newborn baby) obligatory for the child who reached his complete months of age and died in the abdomen of his or her mother or not, knowing that two sheep is to be offered for the baby boy and one for the baby girl?

A: If the foetus died after the spirit has been breathed into it and was miscarried, it would be

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washed up and covered with a shroud; and Janazah (Funeral) Prayer would be offered for him and he would be buried. It is Mustahab (desirable) to be given a name and 'Aqiqah (sacrifice for a newborn baby) be offered for him: Two sheep for a baby boy and one for a baby girl, meeting the same conditions for Ud-hiyah (sacrificial animal offered by non-pilgrims).

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The first question of Fatwa no. (20543)

Q1: My father (may Allah be merciful to him) passed away eighteen years ago and left a male child of five months old. My father (may Allah be merciful to him) refused to offer `Aqiqah (sacrifice for a newborn) for him (his child) because he used to say that there is no 'Aqiqah for such a child. This means that the reason for his refusal was his ignorance. We want Your Eminence to inform us of what we should do regarding this matter. May Allah reward you with the best!

A1: To offer `Aqiqah (sacrifice for a newborn) is a stressed Sunnah for the father when he receives a new baby even after he has passed away. 'Aqiqah is also a stressed Sunnah to be offered for a miscarried baby after the spirit has been breathed into it after four months of being in the womb because it is a human into which the spirit has been breathed and will be resurrected on the Day of Resurrection. Therefore, 'Aqiqah has been Islamically permissible for him, according to the generality of the meaning of the saying of the Prophet (peace be upon him): ('Aqiqa is to be offered for a (newly born) boy, so slaughter (an animal) for him, and relieve him of his suffering.) Narrated by Imam Ahmad and Al-Bukhari and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) on the authority of Salman ibn `Amir and according to the generality of the meaning of the saying of the Prophet (peace be upon him): (Every child is in pledge for his `Aqiqah (sacrifice for a newborn)

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to be slaughtered for him on the seventh day and he should be shaved and named.) Also, in another narration: (Every child should have `Aqiqah (sacrifice for a newborn) to be sacrificed for him.) Narrated by Imam Ahmad and Ahl-ul-Sunan (authors of Hadith compilations classified by jurisprudential themes) and has ben rated Sahih (authentic) by Al-Tirmidhy and if the father refused to offer 'Aqiqah for his child or the father passed away before offering 'Aqiqah for his child, it is a Sunnah (action following the example of the Prophet) for one of his relatives, including his brothers, mother or uncles and so on, to offer 'Aqiqah for him: two sheep for a baby boy and one for a baby girl. He will be highly rewarded by Allah (Exalted be He) for this action.

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The fifth question of Fatwa no. (21095)

Q5: A man had four children who died when they were young. The father did not offer `Aqiqah (sacrifice for a newborn) for them. This was three years ago. What should be done now? Should he offer 'Aqiqah for them, and if so, when?

A5: If he were to offer 'Aqiqah for the children who died at a young age, it would be preferable because 'Aqiqah is a stressed Sunnah. However, if he did not offer 'Aqiqah for them, he would not be blamed, knowing that two sheep are to be offered for a male child and one for a female child.

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'Aqiqah with animals other than that of grazing livestock and what has the same ruling

The second question of Fatwa no. (16045)

Q2: If the father has no sheep for 'Aqiqah (sacrifice for a newborn), will it be sufficient to slaughter a cock or a duck? Is giving (gold equal to) the weight of the hair of the new baby as a charity obligatory or not?

A2: 'Aqiqah for a new baby is an act of the Sunnah (action following the example of the Prophet), and not obligatory. It is Mustahab (desirable) to slaughter two sheep for a male child and one for a female, according to the Hadith of Um Karaz that she asked the Messenger of Allah (peace be upon him) about the 'Aqiqah and he answered: ﴿Two sheep are to be sacrificed for a boy and one for a girl.﴾ Narrated by Ahmad, and Al-Tirmidhy ranking it (a Hadith) as Sahih (authentic). A cock and a duck do not meet the conditions of 'Aqiqah. It is Mustahab (desirable) to shave the head of the male newborn baby seven days after his birth.

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The fourth question of Fatwa no. (16316)

Q4: Is it permissible to give away money instead of offering 'Aqiqah (sacrifice for a newborn) for the new baby particularly nowadays when there are a lot of Muslims in need of money, clothes, food and weapons for Jihad (fighting/striving in the Cause of Allah) in the Cause of Allah?

A4: Giving away money or any other type of wealth does not meet the conditions of 'Aqiqah and is not an alternative to slaughtering 'Aqiqah

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or Ud-hiyah (sacrificial animal offered by non-pilgrims), because these are acts of worship and it is not permissible to change their legal position.

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The second question of Fatwa no. (18898)

Q2: What is the ruling on the 'Aqiqah (sacrifice for a newborn) which is offered for children whose age is more than two years regarding its distribution without having invited anyone to it? Knowing that there are those who say: When children grow up, people should be invited to it.

A2: 'Aqiqah is a stressed Sunnah to be offered for the new baby starting on his seventh day. It is acceptable to slaughter it even after two years whether it was distributed as meat or in a Walimah (wedding dinner) or in the form of a Walimah (wedding dinner) that was made and to which people were invited. If a person gave 'Aqiqah or a part of it as Sadaqah (voluntary charity) or invited people to it, this would be acceptable because the Prophet (peace be upon him) did not fix any time for it.

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The first question of Fatwa no. (21700)

Q1: We announce the 'Aqiqah (sacrifice for a newborn) in the Masajid (mosques) and invite people to it on the seventh day; if they came, they would give the guardian of the new baby money and congratulate him and then they choose

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the most knowledgeable of them to deliver a sermon. If the guardian of the newborn baby was from the diligent people, he would prepare food and drinks for them.

The question is: Is this permissible or not? Please benefit us with your answer in the light of our question. May Allah benefit you!

A1: The mentioned above action with regard to 'Aqiqah is not Islamically permissible because there is no evidence to endorse it. What is Mashru` (Islamically permissible) for the 'Aqiqah is that it is to be eaten, and given as a gift and charity as is done with Ud-hiyah (sacrificial animal offered by non-pilgrims). May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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The fourth question of Fatwa no. (21717)

Q4: Allah (Exalted be He) has provided me with a second new baby and because I am going to take a leave and travel to Egypt soon, I decided to offer 'Aqiqah (sacrifice for a newborn) in my homeland. Is it permissible to give away its value in cash to the poor and the needy or should its value be distributed as raw meat among the poor, relatives and friends? Is it permissible to cook part of it and leave another part raw and give the cooked meat to members of the household and the raw meat to the poor as well as distributing other things that are necessary for cooking. This is due to the incapability to cook Kabsah (Saudi food consisting of mainly rice and meat) at home. Is there a specific age for the 'Aqiqah of sheep or young cows?

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A4: 'Aqiqah is a stressed Sunnah (action following the example of the Prophet) for the father to offer two sheep for a boy and one for a girl. Giving away the value of 'Aqiqah does not meet its conditions because this conflicts with the guidance of the Prophet (peace be upon him) and his Sahabah (Companions of the Prophet, may Allah be pleased with them) after him. It is permissible to distribute the meat of the 'Aqiqah as raw meat among the poor or to cook part of it for members of the household, neighbors and friends and the other raw part to be distributed among the poor. It is a Sunnah for the 'Aqiqah, as it is for Ud-hiyah (sacrificial animal offered by non-pilgrims), to be divided into three thirds: one third to be eaten, the second third to be given as a gift and the last third to be given as a charity. The age of the 'Aqiqah which meets its conditions is the same as that of Ud-hiyah of a camel which is five years old, a cow which is two years old, a goat which is one year old and a sheep which is six months old.

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The second question of Fatwa no. (21367)

Q2: We have a prevalent custom, which is that we offer 'Aqiqah (sacrifice for a newborn) for a new male baby on his seventh day, fourteenth or twenty-first and for a female baby on her eighth day, sixteenth or twenty-fourth. What is the ruling on this, may Allah reward you)?

A2: 'Aqiqah for a female is the same as that for a male with regard to the best time when it should be slaughtered. It is a Sunnah (action following the example of the Prophet) to slaughter for a new baby, male or female, on the seventh day, on the fourteenth or on the twenty-first and after that

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all days are equal.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. (16060)

Q: Is it permissible to announce the birth of every newborn baby in the mosque in order for the worshippers to pray for him?

A: Announcing the birth of a newborn baby in the mosque in order for the people to pray for him is not permissible because he is a Mubtadi` (one who introduces innovations in religion), according to the saying of the Prophet (peace be upon him): ("Anyone who does an action which is not in accordance with this matter of ours (Islam) will have it rejected.") Related by Imam Muslim in his Sahih (Authentic Hadith Book). It was not the Sunnah (acts, sayings or approvals of the Prophet) of the Prophet (peace be upon him) to announce the birth of newborn babies in the Masajid (mosques) in order for people to pray for them.

May Allah grant us success! May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions!

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Naming newborn babies and shaving their heads

The third question of Fatwa no. 16413

Q3: What is the ruling on shaving the hair of the skin of babies, so that they will become hairy when they grow up?

A3: It is Mustahab (desirable) to shave the head of a young male child on his seventh day. This is according to the action of the Prophet (peace be upon him) with Al-Hasan and Al-Husayn (may Allah be pleased with them both) and according to the saying of the Prophet (peace be upon him): ﴾Each boy is in pledge for his `Aqiqah (sacrifice for a newborn). It will be slaughtered for him on the seventh day, his head is to be shaved and he is to be named.﴿

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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The second question of Fatwa no. 17998

Q 2: Is shaving the hair of a girl on the seventh day of her birth a Sunnah (action following the example of the Prophet)? If not, is it permissible to do so?

A2: Two Hadiths have been reported about shaving the hair on the seventh day: The first one is: ﴾When Fatimah (may Allah be pleased with her) gave birth to Al-Hasan, the Messenger of Allah (peace be upon him) said: 'Shave his head.'﴿ (Related by Ahmad in his Musnad [Hadith compilation])

The second is the Hadith of Samurah (may Allah be pleased with him) that the Messenger of Allah (peace be upon him) said: ﴾Each

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boy is in pledge for his `Aqiqah (sacrifice for a newborn). It will be slaughtered for him on the seventh day, his head is to be shaved and he is to be named.﴿ (Related by Ahmad, Abu Dawud, Al-Nasa'y, and Ibn Majah)

The first Hadith is about the birth of Al-Hasan (may Allah be pleased with him) and the second Hadith used the word boy and so the ruling applies exclusively to the male and not the female. Therefore, It is not permissible to shave the head of the newborn female baby.

May Allah grant us success. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions.

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The first question of Fatwa no. 14507

Q1: Is it permissible to give a child the same name as his father, if his father is alive; for example, the father's name is `Aly and the name of the child is also `Aly?

A: The father should choose a good name for his son. This name should distinguish him when people call him by it. However, if a father gives his son the same name as his and there is a distinction between them, this is permissible.

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Fatwa no. 18537

Q1: We work in a hospital, and as you know, there are non-Muslim contracted workers from the People of the Book and others. When some of them have a newborn baby, they distribute sweets and other eatables on this occasion. The question, respected Shaykh, is:

First, what is the ruling on eating such sweets and other eatables, which they distribute among Muslims and others?

Second, what is the ruling on Muslims who do the same when they have a newborn baby and distribute sweets to the offices where there are Muslims and non-Muslims?

We seek your guidance. May Allah reward you with the best. Please inform us of the ruling on these two questions.

A: First, it is permissible to eat of the sweets that are served by non-Muslims to Muslims on non-religious occasions, such as the birth of a child and so on, because this is included under the permissibility of accepting the gift of a disbeliever. It is authentically reported from the Prophet (peace be upon him) that he accepted the gifts of the Mushriks (those who associate others with Allah in His Divinity or worship).

Second, distributing sweets on the occasion of having a newborn baby is one of the customs whose primary ruling is permissibility and if a person usually does this as a custom, not as a

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Sunnah (action following the example of the Prophet) and an act of worship, there is nothing wrong with this.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 18302

Q: I present to your Eminence what the members of the Committee for the Propagation of Virtue and the Prevention of Vice (CPVPV) have observed in al-Farshah, Tuhamah, Qahtan: Some parties take place in that area which they call [Samwah (naming)] where a person gives his son the same name as that of another person from another tribe. The person, whose name was given, raises some funds and collects some clothes and goes with some of his family members in a car which might be available to the person who was given the name and the former gives the latter the money and other things which are called [Kiswah (clothing)].

The person who was given the name gives a party for the person whose name was given and slaughters a large number of camels and sheep and prepares other types of food. Then, the latter gives a similar party which will be larger than the first and which incurs more loss of money.

Is it permissible to eat such meat and food which is prepared for these parties? I pray Allah (Exalted be He) and hope that Your Eminence issue a Fatwa (legal opinion issued by a qualified Muslim scholar) on this topic. May Allah benefit us all with it. May Allah safeguard you.

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A: These Wala'im (Sing. Walimah [wedding dinner]) which are prepared for giving the name of a person to another are unlawful because related people immoderately spend money. The person who wants to spend money, should do so on the poor members of the tribe; widows, orphans and the needy from among their relatives and others. Allah (Exalted be He) says: ﴾They ask you (O Muhammad SAW) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and Al-Masakin (the needy) and the wayfarers, and whatever you do of good deeds, truly, Allah knows it well.﴿ .

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 17180

Q: Is Tahnik (chewing dates or any sweet and rubbing it inside the mouth of a newborn baby) a Sunnah (supererogatory act of worship following the example of the Prophet)? Nowadays, some people do this for their children; they make Tahnik for them with dates or sweets, or is it specific to the Prophet (peace be upon him)?

A: Tahnik for a newborn baby is a Sunnah which has been confirmed by the action of the Prophet (peace be upon him) for babies born to some Companions (may Allah be pleased with them). This indicates the generality of this action for the Ummah (nation based on one creed) of the Prophet (peace be upon him). This is also based on the saying of Allah

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(Glorified be He): ﴾Indeed in the Messenger of Allâh (Muhammad صلى الله عليه وسلم) you have a good example to follow﴿ .

May Allah grant us success. May Peace and Blessings of Allah be upon our Prophet Muhammad, his family, and Companions.

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The first question of Fatwa no. 18369

Q1: What do you say, may Allah honor you, about the ruling on the names which are given to some well-known families: [Al-Ruhaymin (Those who are Merciful), Al-Jalil (The Majestic), Al-Rafiq (The Clement), Al-Mu'min (The Preserver of Security), Al-Basir (The All-Seeing), Al-Hafiz (The Maintainer), Al-Shafy (The Healer), Al-Raqib (The Vigilant), and Al-Badi' (The Superb)]. Such, as is noticed, are the Magnificent Names of Allah (Exalted be He), some of which are pronounced in the diminutive form and others are pronounced as they are. Please give us a Fatwa! May Allah reward you!

A: The referred to appellations of some families distinguish them from others and this is not prohibited in the Shari'ah (Islamic Law).

May Allah grant us success. May peace and blessings of Allah be upon our Prophet Muhammad, his family, and Companions.

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Fatwa no. 21301

Q: I made a vow that if Allah grants me a son, I will name him Ra`ad (thunder), after the name of Surah (Qur'anic chapter) Ar-Ra`ad (The Thunder).

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Actually, I intend to get an honorable name for my son in hope that he will not fall into the sins I experienced in my life. Now, as the time of my child's birth, Ra`ad, approaches; many people warn me about using this name. So, what is your Eminence's opinion about this name, given that I offered Salat-ul-Istikharah (prayer of guidance) many times and saw good visions about my son which brought me comfort; one of which is seeing him committing the Qur'an to memory in a short time. Please I need your Fatwa on this issue, may Allah reward you.

A: The case you have mentioned comes under the vow of doing something permissible. If you like you can give him this name, and if you wish to change it you can do so but will have to expiate for the oath. You must free a bondsman, or feed ten needy persons an amount of one kilo and half of food for each one, or to provide them with ten garments, one for each; and if none of the previous is possible, you must fast three days.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 15851

Q: I named one of my daughters Nayruz and did not know that it is a name of a Persian Feast. The only thing I knew was that the name means 'springtime' in Persian. Now I need your Fatwa (legal opinion issued by a qualified Muslim scholar) on this issue. Should I change my daughter's name, given that it has been officially registered for three years?

(Part No. 10; Page No. 474)

A: The father of a child, male or female, must pick a good name for his child and avoid inappropriate names. As for the man who named his daughter "Nayruz" which is a name for a Persian feast, he must change it to a better one, as the Prophet (peace be upon him) changed some of his Companions' names.

Furthermore, having the name officially registered does not prevent you from changing it according to the current official system.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 16667

Q: I, along with over twenty citizens, have illegal names according to Shari`ah (Islamic law). It is not easy to change them except with a Fatwa, as we have sons and daughters who are employees or students in different educational phases including college. I hope that you can inform the administration of civil affairs in Al-Jouf (an area in KSA) of this Fatwa so that we can change our names. When we obtain this we will provide our children with the new names and a copy of the Fatwa to act accordingly on this issue and conclude it. May Allah reward you.

NB: I am a retired noncommissioned officer and others who have my same name are retired as well.

This may create a problem, unless there is a Fatwa on our issue, as we have to send a copy of such a Fatwa to the Administration of the Retirement Affairs. May Allah bless you.

A: Scholars are unanimous that one is not permitted to bear a compound name that suggests servitude to anyone other than Allah (Exalted be He), as such names (like `Abd [Servant]) should only be added to one of Allah's Names which have been mentioned in the Glorious Qur'an and in the authentic Hadiths.

As such, the word: "Al-Muslih" (i.e. reformer) is not one of Allah's Names, so one is forbidden to bear the name "`Abd Al-Muslih". One must to replace it with a valid one like `Abdullah (Servant of Allah), `Abdur-Rahman (Servant of the Most Merciful), `Abdul-`Aziz (Servant of the Al-Mighty), `Abdur-Rahim (Servant of the Ever-Merciful), `Abdul-Wahhab (Servant of the Bestower), `Abdul-Latif (Servant of the Most Kind and Gracious), `Abdul-Quddus (Servant of the Holy, All-Pure), `Abdul-Mu'min (Servant of the Peace-Giver), `Abdul-Muhaymin (Servant of the Ever-Watcher and Protector), `Abdus-Salam (Servant of the All-Perfect), `Abdul-Jabbar (Servant of the Compeller), `Abdul-Khaliq (Servant of the Creator), `Abdul-Bari' (Servant of the Originator), and so on.

This name may also be replaced with any of Allah's Prophets' names or His righteous servants like Muhammad, Ahmad, Ibrahim, Isma`il, Adam, Ishaq, Zakariyya, Yusuf, Yunus, Sulaiman, `Umar, `Uthman, `Aly.

These good names do not suggest servitude to anyone other than Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18675

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question submitted to the Grand Mufti by the manager of the branch of the Committee for the Propagation of Virtue and Prevention of Vice in the area of `Asir; number (24/9/891) dated (21/2/1417 AH), which was referred to the Committee by the Secretariat General of the Council of Senior Scholars number (1246) dated (29/2/1417 AH). The question reads as follows:

We send Your Eminence the letter which we received from the head of the authority of Bishah Governorate numbered (65/22) dated 3/1/1417 AH. which states that a Bangladeshi doctor named "Muhammad Khairul-Anam (the best of humans) Tufayl Ahmad" hopes to guide him whether or not he should change his name.

Having reviewed the question, the Committee answered that the questioner must change the name (Khayrul-Anam) to a name Islamically appropriate, as this title is exclusive to Prophet Muhammad (peace be upon him).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

(Part No. 10; Page No. 477)

Fatwa no. 21327

Q: Our fathers and forefathers had bondsmen. Some of them were manumitted by their masters before their death and others lived under the care of their masters as free men. Previous bondsmen died and left behind free offspring who obtained personal identification cards as nationals. Each one of these freed men attributed their lineage to the Hashimi title by saying, "So and so the Sharif" instead of - for example - "So and so the former bondman, the bondsman, or one who has no certain lineage". These people's linage is not traced back to the household of the Prophet from which their masters descended. As there are Hadiths emphasize preserving one's lineage and that people are entrusted to preserve their lineage especially that of the household of the Prophet (peace be upon him). It is stated in the Sahih of Muslim that Zayd ibn Arqam (may Allah be pleased with him) said that Allah's Messenger (peace be upon him) delivered Khutbah (sermon) at a watering place known as Khumm situated between Makkah and Al-Madinah and said: ﴾And the members of my household. I remind you (of your duties) to the members of my household. I remind you (of your duties) to the members of my household.﴿ It was said to Zayd ibn Arqam: "Who are his household?" He replied: "(They are) those who are forbidden to take from Sadaqah (voluntary charity); the family of `Aly, the family of Ja`far, the family of `Aqil, and the family of `Abbas."

Is it permissible to attribute the lineage of the freed bondsmen and their offspring to the noble lineage of the Prophet? Are they considered among this noble lineage or is it a mistake that must be corrected in their identity cards which they and their offspring hold? Can we change their title from Sahrif to another title?

I need a Fatwa in this regard. May Allah reward you with the best.

(Part No. 10; Page No. 478)

A: It is impermissible for freed bondsmen to attribute themselves to the lineage of their masters, unless it is explicitly stated that they are attributed to them by the relationship of having been manumitted because there are Hadiths that bears clear warning for those who attribute themselves to other than their ancestors. This was the approach of scholars in writing down biographies stating the attribution of some people to a lineage by a relationship of manumitting. Attributing oneself to another lineage involves lying and causes confusion of lineages. Consequently, Shari`ah rulings will not be in disorder. This ruling is enhanced when some people attribute themselves to the noble lineage of the Prophet due to the special rulings applied to this lineage.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent cCommittee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 20448

Q: I put before you this question which is briefly related to the names of some employees in a government body. These names are: `Abdun-Naby (Servant of the Prophet), `Abdul-Jayid (Servant of the good), and `Abdur-Rasul (Servant of the Messenger). Some of these names are first names and most are fathers' names and some are grandfather's names. The question is: Is a son duty-bound to change his father's or grandfather's name if it conflicts with Islamic Shari`ah (Islamic law)?

A: It is not permissible to carry any of the names mentioned in the question as they suggest one's servitude to a human and one is forbidden to be a servant to any but Allah.

(Part No. 10; Page No. 479)

So, if a person, his father or his grandfather carries any of these names or their likes and is still living, then he must change his name to a name that is in line with Islamic Shari`ah. He should submit a name change request to the authorities. However, if one has died and their name was one of the above mentioned names or their like, then no one has the right to change it as there is no benefit gained from changing it after death. Further, the Prophet (peace be upon him) did not change the name of his grandfather `Abdul-Muttalib. Had it been prescribed to change it, the Prophet (peace be upon him) would have changed the name of his grandfather after his death. It was authentically reported that the Prophet (peace be upon him) stated in the Battle of Hunayn: (I am the Prophet in truth. I am the son of `Abdul-Muttalib.) (Related by Al-Bukhari and Muslim)

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19789

Q: Is naming a newborn baby a father's right or a mother's? If the woman gives her baby a name other than that picked by his father without his knowledge, which of the two names will count? What is the ruling on changing the name, Muhammad to any other Muslim name? Benefit us with your knowledge, may Allah reward you with the best!

A: Naming the newborn baby is the father's right, and he must pick a good name for his baby. In addition, it is a Sunnah (action following the example of the Prophet) to change a bad name to a good one, as the Prophet (peace be upon him) did with

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some Companions. One is also permitted to change the name "Muhammad" to another name, and if one bears a forbidden name like that suggesting one's servitude to other than Allah, ex. `Abdul Naby (lit. Servant of the Prophet), it must be changed.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18986

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the question sent to the Grand Mufti from the general director of the Committee branch in `Asir, numbered 2407/9/24 and dated 16/6/1417 A.H., which was attached with the papers sent from the chairman of the Committee branch in Al-Wadiyyin, numbered 435/42 and dated 14/6/1417 A.H. It states that a Pakistani worker bears the name Rahmat `Ali Allah Luk, according to the identity card which copy is attached. The question has been referred to the Committee from the Secretariat General of the Council of Senior Scholars, numbered 3364 and dated 22/6/1417 A.H. It includes a request about the legal ruling on giving a person the name "Rahmat Ali Allah Luk".

Reviewing the question, the Committee issues the following answer: There are many Hadiths urging Muslims to pick good names and forbidding them to bear

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improper names or those suggesting invalid meanings. Rather, it instructs replacing such names with other good ones. Accordingly, it is not permissible to bear the name, (Allah Luk), since in case of inserting the word "Ibn" (i.e. son of), the name would read: "Rahmat Ali Ibn Allah Luk" and as such the name suggests an improper and invalid concept. Allah (Exalted be He) states: (No son (or offspring or children) did Allah beget,) and He (Glorified be He) further states: ("He begets not, nor was He begotten.) So, the name in question must be replaced with a name free of any improper or invalid concept.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 18985

Q 1: Is it correct that "Al-Rashid (The Righteous Teacher)" is one of the Names of Allah (Glorified be He)? What is the ruling on having the name of "`Abdul-Rashid (Servant of Al-Rashid)"? Is it obligatory upon anyone who has this name to change it?

A: Al-Rashid is not one of the Names of Allah (Exalted be He) because it is not stated in the Qur'an and Sunnah. Accordingly, it is impermissible to say,

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"`Abdul-Rashid". It is obligatory upon anyone who has this name to change it.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Q 2: Is it Sunnah (action following the example of the Prophet) to change the person's name?

A: It is obligatory to change a name if it is prohibited to use it, such as names which describe their holders as being servants of others beside Allah (Exalted be He). If a name indicates foul words or meanings, it should be changed to a better one, according to the guidance of the Prophet (peace be upon him), as there are many proofs in the Sunnah supporting this.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 18804

Q 1: I am a recent revert to Islam; should I take on an Islamic name?

A: If your name has a bad meaning, it is prescribed to change it to a good one. It was narrated that the Prophet (peace be upon him) changed some Companions' names.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 19294

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has reviewed question no. (524/21/23), dated 13/11/1417 A.H. submitted to the Grand Mufty by the Director of the Da`wa and Guidance Center in Al-Madinah Al-Munawwarah about the ruling of bearing the name: Al-Mustafa and whether it is a must to change this name or not. The question was referred to the Committee by the Secretariat General of the Council of Senior Scholars under no. (6359), dated 16/11/1417 A.H. and reads as follows:

We refer to Your Eminence the case sent to us from the Province of Al-Madinah Al-Munawwarah, under no. (20194/15), dated 8/11/1417 A.H. concerning the petition submitted by/ Al-Mustafa Muhammad Taqyullah Weld Mayaba, in which he asks to change his name from Al-Mustafa to Mustafa in his birth certificate, no. (266), dated 17/7/1402 A.H. Given that a Fatwa (legal opinion issued by a qualified Muslim scholar) is required in order to change a name, we hope that Your Eminence will review the case.

Having reviewed the case, the Committee answered that a Muslim should pick their baby name in line with the Sacred Shari`ah (Islamic law). As for the name Al-Mustafa, it suggests a praise and resemblance to Prophet Muhammad (peace be upon him) in one of his attributes. So it is improper to bear this name,

and it is a must that the one bearing such a name change it to Mustafa instead.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. 20644

Q: I applied to the Civil Affairs Department in Abha to change my name from `Aziz (Mighty) to `Abdul `Aziz (Servant of Al-`Aziz) since the `Aziz is Allah (Glorified and Exalted be He). They told me that this can only be done after having a Fatwa (legal opinion issued by a qualified scholar) issued by Your Eminence because the name `Aziz is not classified in the list of forbidden names. As I seek only the Pleasure of Allah (Glorified and Exalted be He), I hope you could give me your Fatwa whether my name is not Haram (prohibited) or I should add the word `Abd (servant) to it. May Allah safeguard you!

A: There is no harm in keeping your name as it does not incur any sin because it is not a name that is exclusive to Allah (Exalted be He). Allah names some of His Servants Al-Malik (the King) and Al-`Aziz (the Mighty) and describes His Prophet Muhammad (peace be upon him) as: ﴾for the believers (he صلى الله عليه وسلم is) full of pity, kind, and merciful.﴿ Also, Allah (Exalted be He) describes some of His Prophets as `Alim (the All-Knowing) and Hakim (the Wise).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad.

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Permanent Committee for Scholarly Research and Ifta'

Member	Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (20220)

Q: My grandfather had been nicknamed 'Fasih-ul-Llah', which later became the family name, and many people have been asking about its meaning and why my grandfather was nicknamed as such. This prompted many people to advise us to change it. So, we applied to the Administration of the Civil Affairs to replace this nickname with the name right before it which is 'Hafizh'. This latter nickname was given to him as he committed the Qur'an to his memory, and used to teach it at Dar-ull- al-aytam (an orphanage) in Al-Madinah. The Administration of the Civil Affairs asked us to get a Fatwa maintaining the prohibition of using this word either as a name or as a nickname, or maintaining that it is improper. So what is the ruling on such a case?

A: You are not bound to change this name as it does not suggest any improper denotation or connotation. The first part of the name in question reads, 'Fasih' (i.e., eloquent) which is the opposite of 'A `jam' (i.e., vague). The name in question further provides an example of adding a created thing to its Creator, like 'Naqat-ul-Llah' (the she-camel of Allah) and 'Khalq-ul-Llah' (the creation of Allah).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul- `Aziz ibn `Abdullah ibn Baz

Fatwa no. 14489

Q: I have been in Saudi Arabia for ten years.

When my wife gave birth to our first boy, I was in the Kingdom of Saudi Arabia, so my father named him Carter. My family lives in Upper Egypt in the Arab Republic of Egypt. My son who is now in the six grade has the name of Carter `Abdul-Sattar on his birth certificate. To change Carter's name, I will have to go through endless red tape, which makes it impossible to have the name changed. I hope Your Eminence could advise me whether my son is to blame in the worldly life and the Hereafter for this name? Kindly give me your Fatwa (legal opinion issued be a qualified Muslim scholar) in this regard. May Allah reward you with the best!

A: You should change your son's name from Carter to `Abdullah or `Abdul-Rahman or the like. Carter is the name of the non-Muslim former President of the United States.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 14134

Q 1: A man named his son Mas`ud as this man had been before nicknamed Abu Mas`ud.

However, the man's relatives disliked this name and called the boy Mudahy. That is why we refer this question to Your Eminence to tell us which is better Mudahy or Mas`ud? Please take into consideration that Mas`ud is the name registered in the family identity card. Please advise us. May Allah reward you with the best!

A: There is nothing wrong with naming the boy Mas`ud, as this incurs no sin.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad.

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 21775

Q 1: What is the ruling on naming a newborn child Mu'min (believer)? Is this permissible in the Shari`ah (Islamic law)?

A: It is permissible to name a newborn child Mu`min because there is no evidence to prevent that and permissibility is the basic ruling in this regard.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. 21797

Q: What is the ruling of the Shari`ah (Islamic law) on naming somebody Rama as some claim that it is not permissible to use this name because there is a temple in India called Rama and it is peculiar to non-Muslims as well. I am not going to change this name until I receive your Fatwa (legal opinion issued by a qualified Muslim scholar) in this concern. May Allah reward you with the best!

A: There is nothing wrong with naming a person Rama because the basic ruling concerning names is permissibility except for adding the word `Abd (servant) to anyone other than Allah (Exalted be He). However, if it is proved that the abovementioned name is a name of a temple in which people worship other than Allah (Exalted be He), it will not be permissible to take it as a name because this glorifies and propagates this temple.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The Second question of Fatwa no. 16012

Q2: Your Eminence Shaykh, what is the ruling on giving one's daughter a name that is mentioned in the Qur'an, like Ala', Istabraq or Afnan?

A: Girls can be given any of these names (i.e. Ala', Istabraq or Afnan) and other similar names as long as they do not involve any improper connotations or resemble infidels' names, even if they be mentioned

in the Glorious Qur'an.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa No 16840

Q: My name is Hadi. Some Shaykhs said that it is impermissible to bear this name, as it is Allah (Exalted be He) who is the Hadi (Bestower of Guidance). However, neither did my father intend such a forbidden meaning by selecting this name nor do I have such a meaning in mind. So, I would like to know if I am sinful for that and whether or not I have to change my name. May Allah reward you.

A: We do not know of any legal impediment that forbids bearing this name.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third Question of Fatwa no. (20617)

Q3: What is the ruling on bearing any of the following names: (Shu`y, Shu`iyyah, `Abduh, Mashniyyah)?

A 3: It is Makruh (reprehensible) to bear the name Shu'y or Shu`iyyah as they imply

ill meanings, and may be confused with some banned denominations. The same applies to the name "Mashniyyah" as it linguistically denotes ill meanings like weariness, aversion, and the like.

The name `Abduh is permissible, but changing it is still preferable as it does not denote a complete meaning, and it is further generalized and suggestive. So, it is safer and permissible that one adds the name "Abd" (servant) to one of Allah's Names. It has been authentically narrated that the Prophet (peace be upon him) said that the names dearest to Allah (Exalted be He) are: `Abdullah and `Abdur-Rahman. It is the child's right on his or her father that he chooses a good name for him or her that suggests sublime meanings which are far from sin.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (18886)

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has reviewed the letter submitted to His Eminence, Grand Mufty, from the Director General of the Branch of the Ministry of Islamic Affairs, Endowments, Da'wah and Guidance in Al-Madinah Al-Munawarah no. (1/300) and dated 30/3/1417 A.H., and its attached request submitted by the heirs of the deceased (Illa Bakhsh Muhammad Muhammad Wiryam. They are asking for correcting the first name

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of their deceased kin to be (Allah Bakhsh) instead of (Ila Bakhsh). The request has been referred to the Committee from Secretariat General of the Council of Senior Scholars no. (1875) dated 6/4/1417 A.H. The person who submitted the request seeks an answer to the question raised by the body concerned with administrating the civil affairs in Al-Madinah Al-Munawarah about the permissibility of changing the name in this manner.

After reviewing the question, the Committee issued the following Fatwa:

There is a large number of Shar`y (Islamic legal) texts that pay great attention to the importance of selecting good names and the prohibition of choosing bad ones including these imply invalid meanings, and the necessity of changing them to better ones. Accordingly, it is impermissible to bear the name (Allah Bakhsh) for when adding the son's name, it shall read: (Muhammad Ibn [son of] Allah Bakhsh), which apparently contains an offensive suggestion and invalid meaning, and Allah (Exalted be He) says: ﴾No son (or offspring or children) did Allah beget,﴿ Allah (Glorified be He) further says: ﴾"He begets not, nor was He begotten.﴿

Therefore, we view that the name should remain as is; namely (Ila Bakhsh).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. 18209

Q2: What is the ruling on naming a child Rakan?

A: There is nothing wrong with naming a child Rakan, for this name does not bear any bad implications. The original rule is the permissibility of names that do not suggest bad meanings. Yet, names implying servitude to Allah (Exalted be He) like `Abdullah and `Abdul-Rahman are still preferable.

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (17020)

Q: I would like to inform you that I have consulted the principality of Riyadh to obtain a birth certificate for my son (Ra'uf `Esam `Abdur-Rahim Isma'il), but they answered that they have never come across this name and it must be changed, otherwise I have to get a Fatwa from Shaykhs saying that it is permissible to name my son Ra'uf. So, we refer this issue to Your Eminence to get your Fatwa in this regard. May Allah bless you and your effort and reward with the best!

A: There is nothing wrong in naming your son Ra'uf, as it is not one of the names peculiar to Allah (Exalted be He) that are forbidden for anyone else. Allah (Exalted be He) named His Prophet Muhammad (peace be upon him) with this name in the Qur'anic verse that reads:

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﴾Verily, there has come unto you a Messenger (Muhammad صلى الله عليه وسلم) from amongst yourselves (i.e. whom you know well). It grieves him that you should receive any injury or difficulty. He (Muhammad صلى الله عليه وسلم) is anxious over you (to be rightly guided, to repent to Allâh, and beg Him to pardon and forgive your sins in order that you may enter Paradise and be saved from the punishment of the Hell-fire); for the believers (he صلى الله عليه وسلم is) full of pity, kind, and merciful.﴿

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (16779)

Q: I Allah has gifted me a baby daughter that I called (Bayan). When she was two years old, a friend of mine told me that it is impermissible to name her Bayan, as it is one of the names of the Qur'an, and thus no one should be named after it. So, this man advised me to change it.

I hope Your Eminence will advise me what should I do; Should I change the name? May Allah reward with the best!

A: The word: (Bayan) is one of the attributes of the Glorious Qur'an, and it has been mentioned in some Qur'anic verses. For instance, Allah (Glorified and Exalted be He) says: ﴾This (the Qur'ân) is a plain statement for mankind﴿ It appears to me that there is nothing that forbids giving such a name to a child. It is notable that some early Muslim men were named after this name, even though they were few.

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This can be known by reviewing the books of biographies. And Allah knows best.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. 21490

Q1: I vowed that if I have a son, I would name him Salih, but his mother said that this is not permissible as his uncle bears the same name and he is alive, and that it is forbidden to have two persons from one family with the same name.

A: There is nothing wrong with naming the child after the name of his living relative. The saying repeated by laypersons that this is forbidden has no origin in the Shari`ah (Islamic law).

May Allah grant us success. May peace and blessings be upon our Prophet Muhammad, his family, and Companions.

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. (16819)

Q: I have a daughter and named her Iman, but I heard that the Prophet (peace be upon him) banned this name. I hope to know the ruling on bearing this name, and whether there is any Hadith attributed to the Prophet (peace be upon him) forbidding it, and what is the text of this Haith?

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A: There is nothing wrong in using the name Iman, and it is not authentic that the Prophet (peace be upon him) forbade anyone to bear this name.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (17584)

Q: My name is Gharm-ul-lah but some friends told me that it is a prohibited name and must be changed. I should mention that this designation is widely used in Al-Baha district. Please, illustrate for me whether it is impermissible to give someone this name. May Allah reward you with the best, protect you and prolong your life!

A: It is permissible to give someone the name of Gharm-ul-lah and it is not a necessity to change it. However, it is better not to give someone this name because it is quite ambiguous.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (19241)

Q: Is it permissible to give a female child the name of (Wud) which means love in Arabic but is a name of one of the idols of Nuh (Noah)

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(peace be upon him)? Please, provide me with the answer. May Allah reward you!

There is no harm in giving a female child the name of (Wud) because it indicates nothing bad and the basic ruling in names is permissibility unless there is evidence prohibiting it. As for the referred to idol, its name is Wad.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. (18511)

Q 1: What is the ruling on giving someone the name of `Abd-ul-Hady?

A 1: It is permissible to give someone the name of `Abd-ul-Hady because Al-Hady (the Ever-Guide) is among the names of Allah (Exalted be He).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (18775)

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has read what was sent to His Eminency, the Grand Mufty, from the Undersecretary Deputy of the Ministry of Internal Affairs

no. 12347-M, dated 27/3/1417 A.H., and referred to the Committee from the Secretariat General of the Council of Senior Scholars no. 1951, dated 10/4/1417 A.H. His Excellency asked about the ruling on using the following names because some citizens submit formal requests to change the names of their sons and daughters, such as Abrar, Iman, Burrah, Jabriel, `Abd-ul-Mu`in. They show us copies of some Fatwas. We need to know the legal ruling on these names and is it obligatory to change them or not? We hope that you will show these name to the Permanent Committee for Scholarly Research and Ifta' and inform us of what is issued so that we can do what is required.

After studying the request of Fatwa, the Committee answers that there is nothing wrong with using the aforementioned names except `Abd-ul-Mu`in because it was not reported that Al-Mu`in (the Ever Supporter) is among the Names of Allah (Exalted be He). Also, it is better to change the name of Burrah and not to call anyone by this name because the Prophet (peace be upon him) changed it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (18740)

Q: I would like to inform you that I and my cousin, Muhammad, have a surname of (Al Ku`lah):

but I heard from some Shaykhs like Ibrahim Al-Khudayry and Nasir Al-Sihy that this surname is reprehensible. Please give us the Fatwa regarding the meaning of this surname because I want to change it to (Al Hady) which it is already used in my family?

A: The word (Ka`l) indicates censured and disgusting meanings such as meanness, negritude, shortness, dirtiness, vomiting, niggardliness and the like as mentioned by the compiler of Al-Qamus [Dictionary]. If you desire to change your surname from (Al Ka`lah) to (Al Hady) which is a name of your ancestors, there is no harm in that after completing the regular procedures in Civil Affairs.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The third question of Fatwa no. (19045)

Q 3: I was blessed with a daughter and I named her (Dina) but everyone asks me to change it so I wanted to change it. Then, I read in the book entitled "Qasas-ul-Anbiya" (Stories of Prophets) by Ibn Kathir that Prophet Yusuf's (Joseph) (peace be upon him) sister was named Dina. So, I did not change her name. Is there is anything wrong with this name? Answer me, may Allah reward you with the best!

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A 3: There is nothing wrong with naming your daughter (Dina) because this name includes no bad meaning and you have the choice to change it.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. (19329)

Q 1: Are Muslims allowed to give their sons the following names: `Abd-ul-Mu`ty, Ra'uf, Rahim and `Ubaid-ul-Lah?

A 1: There is nothing wrong with the aforementioned names.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Deputy Chairman	Chairman
Salih Al-Fawzan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (19567)

Q: My name is Qudsy but some of my sons' teachers at school asked that I refer my case to you. Please, give me a Fatwa regarding the permissibility of this name. May Allah protect you!

A: As far as we know, the aforementioned name includes no legal prohibition. So, there is no harm in it.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (20481)

Q: The name of my son is (Mursal) but many people say that it is a Christian name and it is not permissible to give someone this name. I hope that you will give me a Fatwa whether this name is permissible or not.

A: There is no prohibition in this name and it is not incumbent to change it. The saying that it is a Christian name is not right and the basic ruling is the permissibility of using it unless it is proved to be a forbidden name.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (21415)

Q: My son's name is (Danial), is this forbidden? I should mention that it was mentioned in Ibn Kathir's book of Tafsir (Wxegesis of the Meanings of the Qur'an) that it is the name of a Prophet. Moreover, this name, Danial, is widely used in our society. I hope that you will illustrate the ruling on that.

A: There is no harm in giving someone the name (Danial) because it is not prohibited as it is the name of

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one of the Prophets of Allah. Giving people the names of Prophets, such as Muhammad, Musa (Moses), `Isa (Jesus), etc. is allowable.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Chairman
Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

The second question of Fatwa no. (19613)

Q: Is it permissible for a Muslim to name his children Cain or Abel?

A 2: There is no harm with giving a son the name of (Cain or Abel); because there is no prohibition in that. In addition, the basic rulings with names is permissibility, except for what includes a bad meaning or what is impermissible.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (21322)

Q: I was blessed with a daughter and I named her (Taqwa) but some friends told me that her name is impermissible. What is your opinion regarding this name? May Allah reward you with the best!

A: We find nothing against the permissibility of giving someone this name, because it includes no prohibition.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. (21673)

Q: I have been blessed with a daughter, praise be to Allah. I agreed with my wife to name her (Yara) which is originally Persian but has meanings of power, capability and bravery. We chose this name because of these good meanings not imitating non-Muslims. In addition, this name is not reported as forbidden, does not include servitude or indicate pessimism or other bad meanings, nor does it contain a religious meaning and it is not the name of an angel or a Surah (Chapter) from the Qur'an. I decided to give my child this name (Yara) and I ask Allah to make me a memorizer of the Glorious Qur'an.

My question is: What is the ruling on giving her this name?

A: You mentioned that the name is originally Persian, so we advise you not to give your daughter this name because it is included in imitating the non-Arabs. Doing so is prohibited by the Shari`ah (Islamic law) and it is required to avoid that. At the same time, Arabic names that are of good meanings and free of prohibitions are plentiful. The Muslim father is required to choose good names for his children, whether males or females, which is an indication of his perfect mind and wisdom.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. (15030)

Q: My name is (`Abd-ul-Khair), is this name legally valid ? This is because Al-Khair is not included in the ninety nine Names of Allah? What should I do? May Allah reward you with the best! As-salamu `alaykum (May Allah's Peace be upon you!)

A: This name is not permissible. You may choose another name such as `Abdullah, `Abd-ul-Rahman and the like of the permissible names.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-Razzaq `Afify	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (17252)

Q: Please, give us a written Fatwa showing the ruling of giving someone the name of (`Abd-ul-Satir) and whether his request to change it is appropriate. Is this name reported as one of the Allah's (Exalted be He) Names ?

A: Al-Satir (the coverer) is not among the Names of Allah (Exalted be He) but it is one of His Attributes. He is Allah Who conceals His Servants' mistakes. It is not permissible to derive a name of Allah (Glorified be He)

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from this description because the Names of Allah are Tawqifiy (bound by a religious text and not amenable to personal opinion) but Al-Satir is not include in them. Thus, his request to change his name is correct.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. (17325)

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has viewed the letter sent to His Eminence, the Grand Mufty, from His Excellency, Assistant Chief of Al-Qunfudhah Courts and Chief of Hisbah (regulation of economic, commercial, and public matters) Da`wah (call to Allah) no. 733, dated 24/8/1415 A.H., which was referred to the Committee from the Secretariat General of the Council of Senior Scholars no. 3488, dated 13/8/1415, and His Eminence posted the following question which reads:

I would like to inform Your Eminence that many people in this town and the coastal district give their female children the name of (Nabiyyah) (i.e. female Prophet). The origin of this name is an unlawful belief. There were some people who called themselves Al-Sadah (i.e. Masters) and people believed that those people could bring benefit and cause harm without the Help of Allah (Exalted be He), which is major Shirk (associating others with Allah in His Divinity or worship that takes the Muslim out of Islam). Those so-called Masters would give their female children the name of Nabiyyah to delude the ignorant persons. This belief, Alhamdu lillah (All praise is due to Allah), no longer exists but the name is still used. I hope that

you will issue a Fatwa in this regard.

After studying the request for Fatwa, the Committee maintains that it is not permissible to give a woman the name of Nabiyyah (i.e. female Prophet) or to give a man the name of Naby (i.e. male Prophet) because this name is confined to Allah's Prophets and Messengers (peace be upon them) who ended with Muhammad (peace be upon him). Allah (Glorified be He) says: ﴾Muhammad (صلى الله عليه وسلم) is not the father of any of your men, but he is the Messenger of Allâh and the last (end) of the Prophets.﴿

If a female has this name (i.e. Nabiyyah), it is obligatory to change it to another one such as Nabiha, Safiyyah or the like.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The first question of Fatwa no. (17467)

Q 1: Is it permissible to give a female the name of Malak (angel) because we heard from a scholar that it is the feminine form of (Malak) while the angels are not females?

A 1: It is not permissible to give a female the name of Malak (angel) because it means an honorable angel and it is not permissible to give the name of an angel to a female owing to what this includes of

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contempt.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. (17847)

Q 2: What is the opinion of Shari`ah (Law) regarding giving someone the name of `Abd-ul-Nasir, `Abd-ul-Ilah, `Abd-ul-Muhsin and `Abd-ul-`Atty from your own point of view?

A 2: Al-Muhsin (The Ever Benevolent) and Al-Ilah (God) are names of Allah (Glorified) whereas Al-Nasir (the defender) and Al-`Atty (the giver) are not Names of Allah (Exalted be He). So, it is not permissible to refer servitude to these last two names (by placing the prefix `Abd, i.e. slave, before them).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Member	Chairman
Bakr Abu Zayd	`Abdul-`Aziz Al Al-Shaykh	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (19047)

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has read the letter sent to His Eminence, the Grand Mufty, from the Judge of Al-Khafjy Court with no. (1244), dated19/7/1417 A.H. It was referred to the Committee from

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the Secretariat General of the Council of Senior Scholars with no. (4084), dated 22/4/1417 A.H. and included the following question:

We received a letter from Chairman of Al-Khafjy police no. (Kh. Sh. 5-4298-12-21), dated 30/5/1417 A.H. with regard to what was sent to them from His Excellency, Deputy Governor of Al-Khafjy of no. (2316), dated 25/5/1417 A.H. in reference to the letter of the Committee for the Propagation of Virtue and the Prevention of Vice in Al-Khafjy with no. (S. T. 191), dated 19/5/1417 A.H. which included notes on the name of a worker whose name is: Bismillah Muhammad Bashir, an Indian citizen, who works under the warranty of Naif Gatly Al-Shamry. The chief of the police requested in his letter to consider the change of the name of the referred to man.

I hope you will read this and give me the Fatwa with regard to the permissibility of this name from the Shari`ah (Law) point of view.

After considering the request for Fatwa, the Committee states the following:

It is not permissible to give someone a name of Bismillah because it is a Dhikr (Remembrance of Allah) and a supplication which should not be used for other than what it is put forth to. The same applies to Subhan Allah (Glorified be Allah), Al-Hamdu li-llah (praise be to Allah) and the like. Therefore, whoever is given this name should change it to another allowable name.

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May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The fourth question of Fatwa no. (18586)

Q 4: What do you say about compound nouns such as Rahmat-ul-lah, Rafiq-ul-Rahman, Gharm-ul-lah, `Ata-al-lah, Ghulam-ul-Rahman and the like?

A 4: There is nothing wrong with compound nouns such as `Abdullah, `Ata'-ul-lah and Rahmat-ul-lah. As for Rafiq-ul-Rahman, Gharm-ul-lah and Ghulam-ul-lah; it is better not to give someone these names because their meaning is doubtful.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

Fatwa no. (19116)

All praise be to Allah Alone, and peace and blessings be upon the Last of the Prophets. To proceed:

The Permanent Committee for Scholarly Research and Ifta' has read the letter sent to His Eminence, the Grand Mufti, from His Eminence the General Chairman of the Branch of the Committee for the Propagation of Virtue and the Prevention of Vice in `Asir no. 24/9/2751, dated 9/7/1417 A.H. It was referred to the Committee

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from the Secretariat General of the Council of Senior Scholars no. 3912 and dated 14/7/1417 A.H., and included the following question:

Attached are the notes we received from the governor of Hail in his letter no. 28-173, dated 7/7/1417 A.H., regarding the names of some newcomers who are:

1- Muhammad Kalim-ul-lah. 2- Muhibb-ul-lah Abu-ul-Bashar.

Enclosed are copies of their residence papers.

Please, give us your directions with regard to that as well as the suggested change of the impermissible names.

May Allah safeguard you and guide your footsteps!

After studying the request for Fatwa, the Committee answered with the following:

With regard to giving someone the name of (Kalim-ul-lah) it is unallowable because this is the name of Prophet Musa (Moses, peace be upon him) who actually spoke to Allah (Exalted be He). Also, giving someone the name of (Abu-ul-Bashar, father of mankind) is not allowable because this name is confined to Adam and Nuh (Noah), peace be upon them. This name truly applies to both of them whereas it is a kind of falsehood when given to others. Moreover, there is nothing wrong with the name (Muhibb-ul-lah, adorer of Allah) because it contains nothing prohibited.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

Permanent Committee for Scholarly Research and Ifta'

Member	Member	Member	Deputy Chairman	Chairman
Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz Al Al-Shaykh	`Abdul-`Aziz ibn `Abdullah ibn Baz

The second question of Fatwa no. (19346)

Q 2: Is it permissible to give someone the name of (`Abd-ul-Nur)?

A 2: Allah's (Exalted be He) Names are Tawqifiyyah (bound by a religious text and not amenable to personal opinion). It has not been reported that (Al-Nur) is a Name of Allah and consequently it is unallowable to refer servitude to it ((by using the prefix `Abd, i.e. a servant, before it). So, it is not permissible to say: (`Abd-ul-Nur).

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Fatwa no. (21262)

Q: The following is my case: My name is (`Abd-ul-Hashim). Yet, some friends disapprove of it, so please give me the Fatwa regarding that and forward my case to the General Administration of Passports to change it. May Allah safeguard and support you!

A: Giving someone the name of (`Abd-ul-Hashim) is not permissible because it means servitude to other than Allah. Hashim is not a Name of Allah but the name of a man. Thus, it is impermissible to refer servitude to it (by using the prefix `Abd, i.e. servant, before it). So, this name should be changed to a better and allowable one.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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Bakr Abu Zayd	Salih Al-Fawzan	`Abdullah ibn Ghudayyan	`Abdul-`Aziz ibn `Abdullah Al Al-Shaykh

Fatwa no. (21269)

Q: In our school, there is a student called `Abd-ul-Nasir and another student whose father's name is `Abd-ul-Jabir. Are these two names permissible? May Allah reward you with the best!

A: Al-Nasir and Al-Jabir are not among the Names of Allah (Exalted be He). So, it is not permissible to refer servitude to them (by using the prefix `Abd, i.e. a servant, before them) in names, such as `Abd-ul-Nasir or `Abd-ul-Jabir. Yet it is better to be said `Abd-ul-Jabbar because Al-Jabbar (the Almighty) is among the Names of Allah.

May Allah grant us success! May peace and blessings be upon our Prophet Muhammad, his family, and Companions!

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